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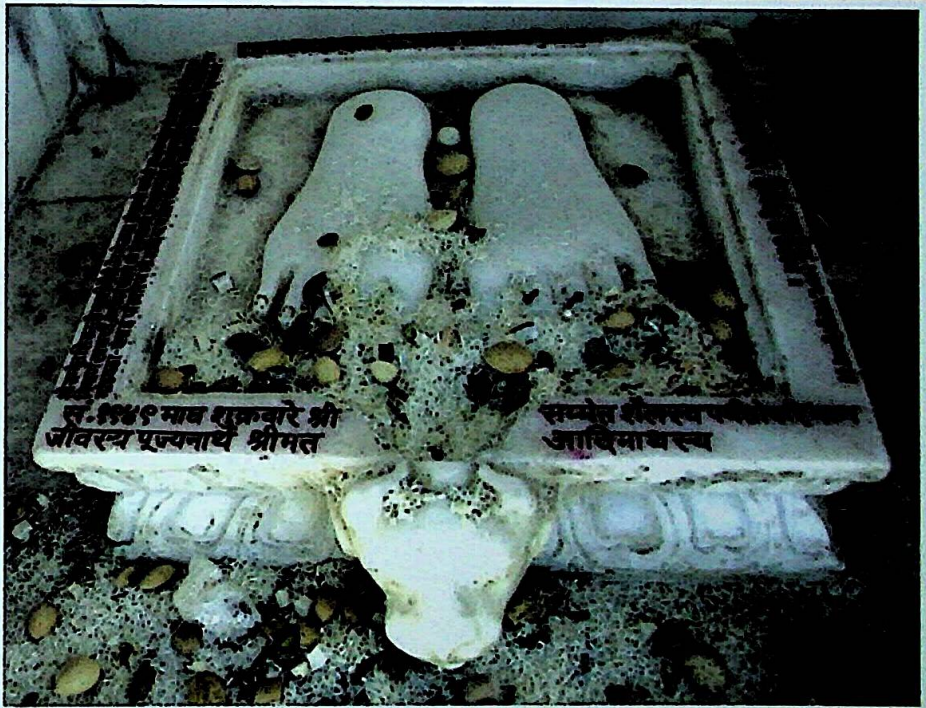
Ācārya Mānatuṅga's **Bhaktāmara Stotra**

With Hindi and English Rendering

आचार्य मानतुङ्ग विरचित

भक्तामर स्तोत्र

हिन्दी तथा अंग्रेजी अनुवाद सहित



Divine Blessings:

Ācārya 108 Viśuddhasāgara Muni

VIJAY K. JAIN

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Edited and Translated by:
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Front cover:

Depiction of the Lotus-Fect of
Lord Ādinātha, the first
Tirthankara, at the sacred hills of
Shri Sammed Shikharji, Jharkhand,
India, the holiest destination for
Jaina pilgrimage.



Pic by Vijay K. Jain (2019)

**Ācārya Mānatunga's
*Bhaktāmara Stotra***

With Hindi and English Rendering

(For worthy readers, internationally.)

Edited and Translated by:

Vijay K. Jain



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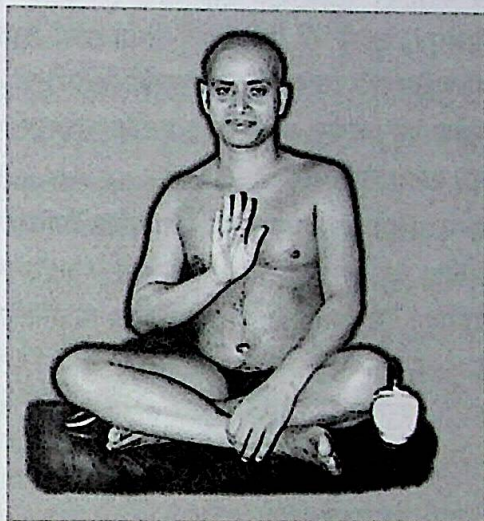
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DIVINE BLESSINGS

मंगल आशीर्वाद -

परम पूज्य दिगम्बराचार्य श्री विशुद्धसागर जी मुनिराज



पूज्य पुरुषों के गुणों में अनुराग का होना 'व्यवहार भक्ति' है तथा स्वात्म-गुणों में लीन हो जाना यह परम-योगियों की 'परमार्थ भक्ति' है।

अध्यात्म दृष्टि से द्वैत-अद्वैत भक्ति है। सम्यग्दृष्टि जीव स्व-योग्यता से द्वैत एवं अद्वैत भक्ति को प्राप्त होता है। व्यवहार-सम्यग्दृष्टि द्वैत भक्ति करता है तथा अद्वैत भक्ति की सदा भावना भाता है। निश्चय-सम्यग्दृष्टि अद्वैत भक्ति को प्राप्त होता है। सराग दशा में वह भी द्वैत भक्ति करता है।

जिनेन्द्रदेव की भक्ति पूर्व-संचित अशुभ कर्मों का क्षय करने में कारण है। प्रभु के स्तवन से भव-भव में संचित कर्म-पिण्ड क्षणमात्र में प्रलय को प्राप्त हो जाते हैं, जैसे सूर्य की किरणों के समूह से रात्रि का अन्धकार क्षणमात्र में क्षय को प्राप्त हो जाता है। भक्त-हृदय की निर्मल श्रीजिन-भक्ति कोटि-कोटि अतिशयों से पूर्ण होती है।

एक साथ चौबीस तीर्थकरों का जो गुण-स्तवन किया जाता है वह 'स्तुति' संज्ञा को प्राप्त होता है। एक तीर्थकर का जो स्तवन होता है वह 'वन्दना' संज्ञा को प्राप्त होता है। स्तुति तथा वन्दना दोनों ही अशुभ कर्मबन्ध से रक्षा कराती हैं।

भारत भूमि पर एक ऐसा समय आया जब चमत्कार को नमस्कार किया जाता था; तब आचार्यप्रवर मानतुङ्ग स्वामी ने भक्तामर स्तोत्र की दिव्य-भव्य रचना की। वसन्ततिलका

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छन्द में निबद्ध इस काव्य के पद-पद में भक्ति का मधुर-पयस पूरित कर दिया। एक-एक छन्द ही मन्त्र बन गया।

विश्व वाङ्मय में भक्तामर स्तोत्र एक ऐसा स्तोत्र है जिसके पढ़ने मात्र से लौकिक एवं पारमार्थिक (परमार्थभूत) कार्य की सिद्धि होने लगी। स्वयं दिगम्बराचार्य श्री मानतुङ्ग स्वामी ने जब भक्तामर स्तोत्र की रचना की तो जेल की कोठरी के 48 ताले स्वयमेव टूट गए। यह भक्तामर स्तोत्र की जीवन्त महिमा है। प्रत्येक भव्यवर भक्त को भक्तिपूर्वक भक्तामर स्तोत्र का पाठ करना चाहिए।

मूल संस्कृत भाषा में रचित भक्तामर स्तोत्र का अनेक कवियों ने राष्ट्रभाषा हिन्दी में भाषान्तर किया है। प्रसन्नता का विषय है कि- श्रुत-भक्त, श्रुताराधक मनीषी विद्वान श्री विजय कुमार जैन, देहरादून, ने आंग्ल भाषा में इसको भाषान्तरित किया है। आपको बहुत-बहुत शुभाशीष... आपकी श्रुत-साधना के लिए; आप विश्व-जिन-सिद्धान्त के प्रभाव हेतु आंग्ल भाषा में अनुवाद कर, सर्व-विश्व अर्हत्-शासन श्रीजिन नमोस्तु शासन का उद्योतन कर रहे हैं। आपकी श्रुताराधना निरन्तराय चलती रहे, यही शुभ-भावना।

ॐ नमः सिद्धेभ्यः।

27 मई, 2023

- दिगम्बराचार्य विशुद्धसागर मुनि

बैरसिया, भोपाल (म.प्र.), भारत

PREFACE

DIVISIONS OF EMPIRICAL (VYAVAHĀRA) TIME

Numerable (*saṃkhyāta*) Time

The smallest and indivisible period of empirical (*vyavahāra*) time is called *samaya*. Further divisions are represented as:

Innumerable *samaya* = 1 *āvalī*

Numerable *āvalī* = 1 *ucchvāsa*

7 *ucchvāsa* = 1 *stoka*

7 *stoka* = 1 *lava*

38½ *lava* = 1 *nālī*

2 *nālī* = 1 *muhūrta* (= 48 minutes)

30 *muhūrta* = 1 *dina-rāta* (= 24 hours)

15 *dina-rāta* = 1 *pakṣa*

2 *pakṣa* = 1 *māsa* (month)

2 *māsa* = 1 *ṛtu*

3 *ṛtu* = 1 *ayana*

2 *ayana* = 1 *varṣa* (year)

5 *varṣa* = 1 *yuga*

2 *yuga* = 10 *varṣa*

10,000 x 10 *varṣa* = 1 *lakṣa* (lakh) *varṣa*

84 x 1 *lakṣa* (lakh) *varṣa* (years) = 1 *pūrvāṅga*

1 *pūrva* = 84 lakh x 1 *pūrvāṅga*
 = 84 lakh x 84 lakh years
 = 7056000000000 years
 (also, 1 *pūrvakoti* = 1 crore x 1 *pūrva*;
 1 crore = 100 x 1 lakh = 100,00,000)

1 *parvāṅga* = 84 x 1 *pūrva*

1 *parva* = 84 lakh x 1 *parvāṅga*

1 *nayutāṅga* = 84 x 1 *parva*

1 *nayuta* = 84 lakh x 1 *nayutāṅga*

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1 <i>kumudāṅga</i>	= 84 × 1 <i>nayuta</i>
1 <i>kumuda</i>	= 84 lakh × 1 <i>kumudāṅga</i>
1 <i>padmāṅga</i>	= 84 × 1 <i>kumuda</i>
1 <i>padma</i>	= 84 lakh × 1 <i>padmāṅga</i>
1 <i>nalināṅga</i>	= 84 × 1 <i>padma</i>
1 <i>nalina</i>	= 84 lakh × 1 <i>nalināṅga</i>
1 <i>kamalāṅga</i>	= 84 × 1 <i>nalina</i>
1 <i>kamala</i>	= 84 lakh × 1 <i>kamalāṅga</i>
1 <i>truṭitāṅga</i>	= 84 × 1 <i>kamala</i>
1 <i>truṭita</i>	= 84 lakh × 1 <i>truṭitāṅga</i>
1 <i>aṭaṭāṅga</i>	= 84 × 1 <i>truṭita</i>
1 <i>aṭaṭa</i>	= 84 lakh × 1 <i>aṭaṭāṅga</i>

The series continues in this fashion. The Jaina Scripture has named the elements of the series as: *pūrvāṅga*, *pūrvā*, *parvāṅga*, *parva*, *nayutāṅga*, *nayuta*, *kumudāṅga*, *kumuda*, *padmāṅga*, *padma*, *nalināṅga*, *nalina*, *kamalāṅga*, *kamala*, *truṭitāṅga*, *truṭita*, *aṭaṭāṅga*, *aṭaṭa*, *amamāṅga*, *amama*, *hāhāṅga*, *hāhā*, *hūhāṅga*, *hūhū*, *latāṅga*, *latā*, *mahālatāṅga* and *mahālatā*. After this, 1 *mahālatā* multiplied by 84 lakh gives 1 *śrikalpa*. 1 *śrikalpa* multiplied by 84 lakh gives 1 *hastaprahelita*. 1 *hastaprahelita* multiplied by 84 lakh gives 1 *acalātma*. It is mentioned that 84 multiplied by itself 31 times followed by ninety zeros constitutes 1 *acalātma*.

These are divisions of numerable (*saṃkhyāta*) time.

Innumerable (*asaṃkhyāta*) Time

Time periods of still greater values are known as innumerable (*asaṃkhyāta*) time; these are not expressed in years but in terms of the time required to perform certain mental activities as mentioned in the

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Scripture. Briefly, numbers expressing innumerable time periods, are expressed, in ascending order, as under:

vyavahārapalya leads to the time period known as *vyavahārapalyopama*; *uddhārapalya* leads to the time period known as *uddhārapalyopama*; and *addhāpalya* leads to the time period known as *addhāpalyopama* (*palyopama* or *palya*, in short).

Further, $10 \times 1 \text{ crore} \times 1 \text{ crore}$ *addhāpalyopama* = *addhāsāgaropama* (*sāgaropama* or *sāgara*, in short).

Terms like *palyopama* and *sāgaropama* are used to express the age of worldly souls, the duration of karmas, and the worldly cycle of time.

Jaina cosmology divides the worldly cycle of time (*kalpakāla*) in two parts or half-cycles (*kāla*) – ascending (*utsarpiṇī*) and descending (*avasarpiṇī*) – each consisting of $10 \times 1 \text{ crore} \times 1 \text{ crore}$ *addhāsāgaropama* (10 *koṭīkoṭī sāgaropama*). Thus, one cycle of time (*kalpakāla*) gets over in 20 *koṭīkoṭī sāgaropama*. During the ascending period (*utsarpiṇī*) of the half-cycle (*kāla*), in the regions of Bharata and Airāvata, there is the all-round increase in age, strength, stature and happiness of the living beings, while during the descending period (*avasarpiṇī*) of the half-cycle, there is the all-round deterioration. Just as the moon continues its never-ending journey of waxing and waning luminance, there is incessant and eternal revolution of the worldly cycle of time in these regions.

Each half-cycle is further divided into six periods of time. The periods in the descending (*avasarpiṇī*) half-cycle are termed as:

- 1) *suṣamā-suṣamā*, of 4 *koṭīkoṭī sāgaropama* duration;
- 2) *suṣamā*, of 3 *koṭīkoṭī sāgaropama* duration;
- 3) *suṣamā-duṣamā*, of 2 *koṭīkoṭī sāgaropama* duration;
- 4) *duṣamā-suṣamā*, of 1 *koṭīkoṭī sāgaropama* minus 42000 years duration;
- 5) *duṣamā*, of 21000 years duration; and
- 6) *duṣamā-duṣamā*, of 21000 years duration.

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The ascending (*utsarpiṇī*) half-cycle has the same periods of time but in reverse order. In this half-cycle there is the all-round, progressive increase in age, strength, stature and happiness of the living beings.

We are presently living in the fifth period (*duṣamā*) of the descending (*avasarpiṇī*) half-cycle. This period started after 3 years and 8½ months of the liberation (*nirvāṇa*) of the 24th *Tīrthaṅkara* Lord Mahāvīra.

The complete time-cycle (*kalpakāla*) of 20 *koṭikoṭi sāgaropama* is represented in Fig.-1 (see next page).

Time periods beyond these values are termed as infinite (*ananta*) in Jaina cosmology.



BRIEF LIFE-STORY OF LORD ĀDINĀTHA (LORD ṚṢABHADEVA) (THE FIRST TĪRTHAṆKARA)

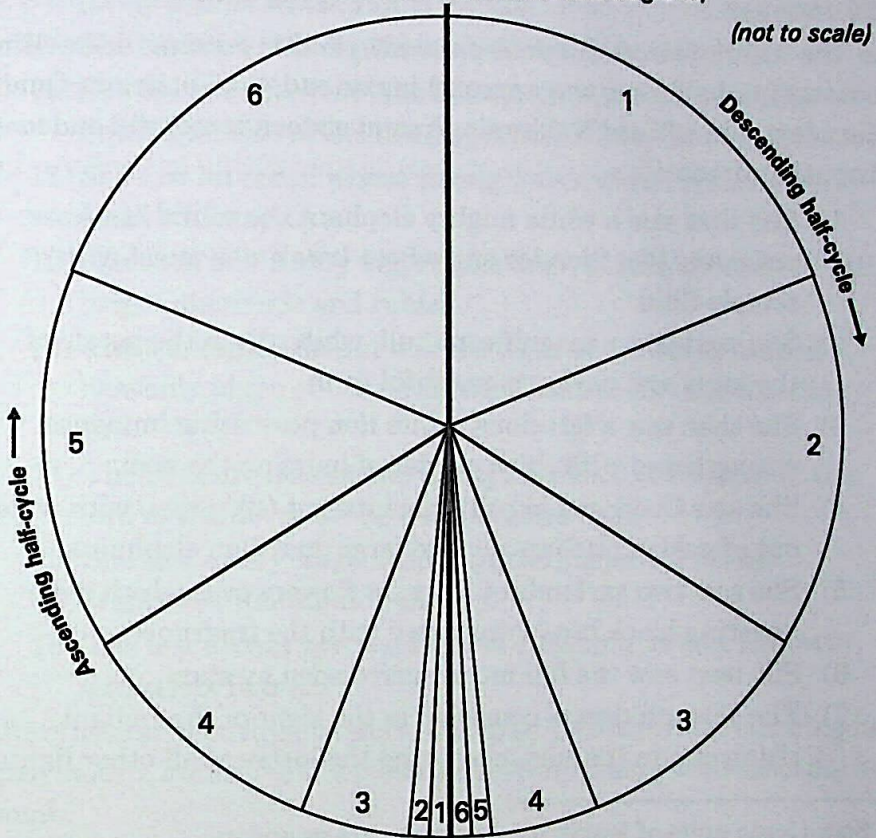
The Birth of Lord Ādinātha

When one-eighth of a *palya* was remaining of the third period, known as *suṣamā-duṣamā*, in the spoke of time of the present descending half-cycle of cosmic age (*avasarpiṇī kāla*), the felicities due to the ten kinds of special tree-like bestowers of wants (*kalpavṛkṣa*) started to progressively dwindle down and the people no more were able to live the lives of instant gratification of all their wants, and sheer enjoyment. They started to worry about their sustenance and livelihood. Wise men, called *kulakara*, arose from time to time and kept on enlightening people, laying the foundation of the civilization of labour, law and order. The number of sages who thus appeared is said to be fourteen, the last of whom was Nābhīrāja of the Ikṣvāku

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Fig.-1 – Worldly Time-Cycle
(Applicable to the Bharata and Airāvata Regions)



Ascending (*utsarpiṇī*) half-cycle

- 1) *duṣamā-duṣamā*, of 21000 years duration;
- 2) *duṣamā*, of 21000 years duration;
- 3) *duṣamā-suṣamā*, of 1 *koṭikoṭī* *sāgaropama* minus 42000 years duration;
- 4) *suṣamā-duṣamā*, of 2 *koṭikoṭī* *sāgaropama* duration;
- 5) *suṣamā*, of 3 *koṭikoṭī* *sāgaropama* duration; and
- 6) *suṣamā-suṣamā*, of 4 *koṭikoṭī* *sāgaropama* duration.

Descending (*avasarpiṇī*) half-cycle

- 1) *suṣamā-suṣamā*, of 4 *koṭikoṭī* *sāgaropama* duration;
- 2) *suṣamā*, of 3 *koṭikoṭī* *sāgaropama* duration;
- 3) *suṣamā-duṣamā*, of 2 *koṭikoṭī* *sāgaropama* duration;
- 4) *duṣamā-suṣamā*, of 1 *koṭikoṭī* *sāgaropama* minus 42000 years duration;
- 5) *duṣamā*, of 21000 years duration; and
- 6) *duṣamā-duṣamā*, of 21000 years duration.

Excerpted from: Vijay K. Jain (2015), *Ācārya Samantabhadra's Svayambhūstotra*, Appendix-1, p. 177.

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dynasty. He lived for 1 crore *pūrva* (see, p. VII, *ante*) and his height was 525 *dhanuṣa* *.

As the third period (*suṣamā-duṣamā*) of the present descending (*avasarpinī*) half-cycle was approaching its end, the illustrious Queen Marudevī, wife of Lord Nābhirāja, dreamt sixteen wonderful and most auspicious dreams†:

- 1) She first saw a white mighty elephant the sound of whose voice was like thunder and whose trunk was moist with temple-fluid.
- 2) She next saw a magnificent bull, whiter than the petals of the lotus and having a beautiful form.
- 3) She then saw a ferocious, white lion possessing immense strength and with thick cluster of hairs on the neck.
- 4) She saw Goddess Lakṣmī's anointment (*abhiṣeka*) with water out of golden pitchers, by two large guardian elephants.
- 5) She saw two garlands of fragrant flowers over which were hovering black bees intoxicated with the fragrance.
- 6) She next saw the full moon surrounded by stars.
- 7) The seventh dream consisted in the sight of the radiant, rising sun in the east, obscuring the lustre of all other lights.

* Some basic units of length measurement are as under:

24 <i>utsedhāṅgula</i>	= 1 <i>hātha</i>
4 <i>hātha</i>	= 1 <i>dhanuṣa</i> (also known as <i>danḍa</i> or <i>nāḍī</i>)
(1 <i>dhanuṣa</i>	≈ 5.28 ft. or 1.61 m.)
2000 <i>dhanuṣa</i>	= 1 <i>kosa</i>
4 <i>kosa</i>	= 1 <i>yojana</i>

While referring to continents, oceans and cosmic distances, Jaina cosmology employs the measure of *mahāyojana* (therein termed as *yojana* only) which equals 500 conventional *yojana*. Thus, when the Scripture refers to the diameter of Jambūdvīpa as 1 lakh *yojana*, it means 50000000 conventional *yojana* or 200000000 *kosa*.

† Such splendid and pious dreams are seen by the Mother of every *Tirthaṅkara* as He enters the womb, at the end of His previous incarnation.

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- 8) The eighth dream saw two fishes playing gloriously in a lovely pool of water, full of lotuses.
- 9) She saw two golden pitchers with lotuses on the top.
- 10) She saw an effulgent lake filled with water shining like liquid gold due to the floating remains of yellow lotus leaves.
- 11) She saw an ocean whose strong waves were breaking into small white sprays.
- 12) She then saw a very big, resplendent, golden throne set with bright diamonds and rubies.
- 13) The thirteenth dream was the sight of a jewel-bedecked heavenly plane of the devas which shone like the morning sun.
- 14) The next dream was the rising residence of Nāgendra, the lord of the devas of the Nāgakumāra clan.
- 15) She saw a very large heap of glittering jewels whose brightness illuminated the sky.
- 16) The last dream was the sight of a blazing, bright fire with smokeless flame.

After these sixteen dreams she saw a large, beautiful bull entering her open mouth, indicative of a pious and extraordinary soul entering her womb.

In the morning, Queen Marudevī, full of joy, narrated the sequence of her dreams to King Nābhirāja who was endowed, like all truly pious souls, with clairvoyance (*avadhiññāna*). He foresaw the birth of a spiritual conqueror (Jina), the Lord of the three worlds. He explained to the Queen the significance of the dreams:

The mighty elephant in the first dream meant that He will be the preceptor of the preceptors, to be worshipped by the devas.

The white bull in the second dream foretold the birth of a great religious Teacher who would spread the light of knowledge.

The third dream meant that He will be strong as the lion, in overcoming all enemies.

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Goddess Lakṣmī's anointment (*abhiṣeka*) in the fourth dream signified that He will be the Supreme Being in the three worlds and that the devas will perform His *abhiṣeka* at Mount Meru.

The two garlands of fragrant flowers in the fifth dream meant that He will be the Founder of true Faith whose fragrance will spread all-around.

The full moon surrounded by stars in the sixth dream prophesied that He will bring soothing peace and happiness to all beings.

The sun in the seventh dream signified that He will dispel the darkness of ignorance.

The eighth dream which saw two fishes meant that He will bring propitious outcomes for all living beings.

The two golden pitchers in the ninth dream meant that He will possess the treasure of superior qualities, including excellent meditation.

The effulgent lake in the tenth dream signified that He will have the most auspicious form and body.

The ocean in the eleventh dream meant that He will attain superior nine accomplishments (*navalabdhi*) and omniscience.

The bejeweled, resplendent throne in the twelfth dream was indicative of His becoming the World Teacher (*Tīrthaṅkara*).

The heavenly plane of the devas in the thirteenth dream meant that He will descend from the heaven to take birth on this earth.

The rising residence of Nāgendra in the fourteenth dream signified that He will be born with clairvoyance.

The large heap of glittering jewels in the fifteenth dream meant that He will be the embodiment of Right Faith, Right Knowledge and Right Conduct.

The smokeless fire in the sixteenth dream meant that He will

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burn up the entire karmas associated with His soul with the fire of pure meditation.

As the soul of Lord Ādinātha was conceived by the noble Queen, many celestial maidens came to attend on the Mother of the Lord, with great delight, at the instance of lord Saudharma (Indra) of the first heaven. They assisted the Queen in all ways and kept her cheerful and bright.

The days of pregnancy passed with many wonderful signs indicative of the growth of the Divine Child in the Queen's womb. After nine months and seven days of pregnancy, the birth of the Lord of the Lords, Bhagavān Ṛṣabhadeva was marked with many wonderful and divine signs including the cleaning of the air in all directions, filling up of the entire universe with a wave of peace – even the denizens of hells experiencing its electric thrill for a passing moment – and the quivering of the thrones of the lords of the devas announcing the birth of the Most Worshipful Supreme Lord.

Lord Ādinātha was born in Ayodhyā, on the ninth day of the dark half of the month of Caitra – *caitra kṛiṣṇa navamī*.

He was born in the third period (*suṣamā-duṣamā*) of the present descending (*avasarpinī*) half-cycle when 84 lakh *pūrva*, 3 years and 8½ months were remaining for the start of the fourth period (*duṣamā-suṣamā*).

His height, when He grew up, was 500 *dhanuṣa*.

The Youth and Family-life of Lord Ādinātha

Lord Ādinātha lived for a total of 84 lakh *pūrva* out of which 20 lakh *pūrva* were spent as youth (*kumārakāla*), and 63 lakh *pūrva* as the King (*rājyakāla*).

Lord Ādinātha grew up as the most worthy and handsome youth on earth. Being rid of all worldly attachment from birth, the Lord was enchanted only by two females: one, Sarasvatī (goddess of learning) and two, Kīrti (goddess of renown). However as per the wish of His revered father, He agreed to marry two most beautiful and accomplished maidens, Yaśasvatī and Sunandā.

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One night as Queen Yaśasvatī conceived, she saw some wonderful dreams. She saw: 1) the whole world being swallowed up; 2) the Sumeru mountain; 3) the sun and the moon; 4) a lake dotted with swans, and 5) an ocean agitated with waves. The following morning, these dreams were interpreted by her husband, Lord Ādinātha, as follows: 1) her son would be the lord of the whole world; 2) he would be a king-of-kings (*cakravartī*); 3) the sun is indicative of his splendour and the moon of his charm and grace; 4) his body would be endowed with all the most excellent qualities and marks; and 5) being endowed with the last-supreme-body (*carama-śarīrī*), he would cross the ocean of worldly-existence, i.e., he would attain liberation.

In the fullness of time a son was born to her on the ninth day of the dark half of the month of Caitra – *caitra kṛiṣṇa navamī*; same constellations of stars as at the time of the birth of Lord Ādinātha. Eldest of all sons and daughters, he was given the name Bharata.

Queen Yaśasvatī gave birth to ninety-nine more sons after Bharata; all endowed with extreme splendour, and with the last-supreme-body (*carama-śarīrī*). She also gave birth to a daughter, named Brāhmī.

The Lord's second wife, Queen Sunandā gave birth to a deva-like – the first Kāmadeva (god of love) of the time – son, named Bāhubalī, and a daughter, named Sundarī.

Lord Ādinātha knew, untaught, all sciences and arts. He imparted suitable education to all His sons and daughters. He taught the alphabet and the numbers to His two daughters. The alphabet came to be known as the Brāhmī script, after Brāhmī, who was the first to learn it. The two daughters speedily mastered their lessons and became efficient in all household matters, various arts and sciences including music and singing. They were much concerned about the transitory nature of the world and resolved not to marry at all.

Lord Ādinātha's Renunciation

One day Indra of the first heaven, Saudharma, arranged a dance by celestial dancers in the assembly hall of Lord Ādinātha. One of the

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Ācārya Mānatuṅga's Bhaktāmara Stotra

dancers was a certain nymph, Nīlānjanā, whose clock of life had only a few moments left to run. While in the midst of the process of vigorous dance movements, she stopped, and the next instant her form 'dissolved'; she was no more! Nīlānjanā was dead. The incident reminded the assembly that the life is transient and the time on hand needs to be utilized sublimely. The fire that had been smouldering in the heart of the Lord now leaped into a flame. He turned His back to worldly the pursuits, pleasures and enjoyments, and stepped on to the path of asceticism that leads one to Eternal Bliss, free from worldly cycle of births and deaths.

After taking to renunciation (*dīkṣā*), for six months Lord Ādinātha immersed himself in holy meditation, naturally renouncing all food. Many of those who had taken to renunciation along with Him could not bear the pangs of hunger and left the pious path of true asceticism that they had chosen to tread voluntarily. It is true that an agitated mind and asceticism do not go together. Food is essential to maintain the body; a help in observing all kinds of austerities. After six months, the Lord set out to seek some nourishment but could not succeed. (see, *Ācārya Jinasena's 'Ādipurāṇa'*, part-1, ch. 20; p. 445-447.)

Ācārya Guṇabhadra's Ātmānuśāsanam:

समस्तं साम्राज्यं तृणमिव परित्यज्य भगवान्
तपस्यन् निर्माणः क्षुधित इव दीनः परगृहान् ।
किलाटद्विक्षार्थी स्वयमलभमानोऽपि सुचिरं
न सोढव्यं किं वा परमिह परैः कार्यवशतः ॥११८॥

Even Lord Ādinātha, after renouncing, like worthless blades of grass, the splendour of His kingdom and accepting austerities (*tapa*), had to visit without self-esteem, others' houses for food, like a famished, poor man. He did not get it (in the proper manner) and had to roam like this for a long time (six months). Then, should the other men – ordinary as well as illustrious – not endure afflictions for the sake of attaining their goals?

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पुरा गर्भादिन्द्रो मुकुलितकरः किंकर इव
स्वयं स्रष्टा सृष्टेः पतिरथ निधीनां निजसुतः ।
क्षुधित्वा षणमासान् स किल पुरुरप्याट जगती-
महो केनाप्यस्मिन् विलसितमलङ्घ्यं हतविधेः ॥१११॥

In whose service Indra had presented himself, six months before conception, as a servant with folded hands; who himself was the creator of the world-order having taught the distressed subjects the ways of earning livelihood at the onset of the era of labour; whose son Bharata was the master of divine treasures (*cakravartī*, king-of-kings); even such a great personage – Ādinātha *Tīrthaṅkara* – had to wander on earth without getting food for six months. This is amazing. It is right that no one in this world is able to transgress the ways of the evil own-fate (*daiva*).

After completion of the six months during which Lord Ādinātha was engaged totally in the control of His activity (*yoga*), He thought, although absolutely unmindful of the pangs of hunger, that He must show to the future ascetics (*muni*, *sādhu*) the correct method of partaking of food (*āhāra*), and to the householders of offering the gift of food to the ascetic. Only once in the morning He would visit, without uttering a word but adopting a specific posture indicative of His readiness to accept food, the habitations of the laity. He would spend the rest of the time in holy meditation. Six months had again passed; not knowing what the Lord was up to, men offered Him all kinds of gifts including various kinds of food, clothes and ornaments. But the Lord would turn his back, without the slightest sign of discomfort or anxiety. After six months, the Lord reached the beautiful city of Hastinapur where lived king Somaprabha, of the Kuru dynasty, and his younger brother Śreyāṇsa. The latter had seen during the preceding night, towards the early hours of the morning, several strange dreams. He first saw the lofty and golden Sumeru mountain.

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Then he saw a divine wish-fulfilling-tree (*kalpavṛkṣa*) laden with ornaments. Then he saw a lion whose neck was high. Next he saw a strong bull with soiled horns. Next he saw the sun. He then saw the moon. Next he saw an ocean with high tide. And, in the last dream, he saw the images of devas, called *bhūta*, of the peripatetic (*vyantara*) class. In the morning he was very pleased and asked his elder brother, in the presence of the wise priest of the royal court, the interpretation of these dreams. The court priest said that these dreams signify the arrival of great good luck to their royal palace. Some great soul shall visit their palace this day. Only a few hours after this, Lord Ādinātha entered Hastinapur and proceeded towards the royal palace. Śreyānsa saw the Lord from a distance and, accompanied by his brother and others, ran out to make obeisance to Him. The sight of the Lord agitated him greatly; there was a rush of some powerful emotion; an internal commotion possessed him for the moment. He recalled, in no time, that in one of his past incarnations – as Śrīmatī, along with her then husband Vajrajaṅgha – he had offered the gift of food to two holy saints in a forest. Incidentally, the same Vajrajaṅgha had now taken birth as the first *Tīrthaṅkara*, Lord Ādinātha, present in front of him.

Full of affectionate devotion, Śreyānsa now proceeded to offer the gift of food in form of refreshing sugarcane-juice (*ikṣurasa*) to the Lord in the approved manner (*vidhi*) and with all the attributes (*guṇa*) required of the donor (*dātā*). The devas witnessed the event with extreme delight and in approval of the noble act of offering food to the Most Worthy Recipient, rained down choice gems, flowers, and fragrant water in the royal compound. They made cheering sound of "Victory! Victory!" and beat the heavenly drums. They adored and approved profusely the pious act of Śreyānsa. All assembled praised Śreyānsa for his keen intelligence in finding out what was to be done on such an occasion and in succeeding where others had failed. Even Bharata came down to Hastinapur to congratulate him. All persons who witnessed and approved the giving of food to the Worthy Recipient earned great propitiousness. People now understood the manner in which food should be offered to an ascetic. It was the third

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day of the bright-half of the month of Vaiśākha – *vaiśākha śukla tṛtīyā* – when Lord Ādinātha received the gift of food at Hastinapur. Due to the supreme merit of the donor and the recipient, the food prepared became inexhaustible miraculously. The day is still commemorated with devotion and is known as *akṣaya tṛtīyā*.

This way, with nine kinds of devotion (*navadhā bhakti*), Śreyānsa gave the supreme gift of pure food to the greatest of all recipients (*pātra*).

- 1) He made obeisance to the Lord by circumambulating thrice and then bowed to Him by touching the ground with five parts of his body.
- 2) He offered to the World Teacher an eminent, high seat.
- 3) He washed with extreme devotion the Lotus-Feet of the Lord and applied the water that had become sacred after coming in contact with the Lotus-Feet of the Lord to his forehead and other parts of body.
- 4) He worshipped the Lord with great devotion and with pure and pious eight substances.
- 5) With utmost humility and purity of heart he bowed and pleaded the Lord to accept his offering.
- 6) His affectionate devotion to the Lord had made his mind pure.
- 7) By articulating the glory of the Lord, he made his speech pure.
- 8) By performing the aforesaid bodily activities, he attained the purity of his body.
- 9) He pronounced with sincerity the purity of the food.

Ācārya Amṛtacandra's *Puruṣārthasiddhyupāya*:

संग्रहमुच्चस्थानं पादोदकमर्चनं प्रणामं च ।

वाक्कायमनःशुद्धिरेषणशुद्धिश्च विधिमाहुः ॥ १६८ ॥

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And the right manner for giving of the gift of food (to the ascetic) consists in: respectful welcome, a high seat, washing the feet, worshipping, bowing, purity of the mind, the speech and the body, and purity of the food.

ऐहिकफलानपेक्षा क्षान्तिर्निष्कपटतानसूयत्वम् ।

अविषादित्वमुदित्वे निरहङ्कारित्वमिति हि दातृगुणाः ॥ १६९ ॥

The (seven) qualities (*guṇa*) required of the donor are: no desire for worldly benefits, forbearance, earnestness, absence of envy, no trace of despondency, no desire of worldly gain, and no pride.

Lord Ādinātha spent almost 1000 years (*chadmasthakāla*) performing karma-destroying austerities.

Lord Ādinātha's Attainment of Omniscience

At the end of the period of asceticism, on the eleventh day of the dark half of the month of Phālguna (*phālguna kṛṣṇa ekādaśī*), Lord Ādinātha attained the all-embracing knowledge – Omniscience (*kevalajñāna*) – that reveals the whole of the universe and the non-universe to its possessor. The World Teacher became truly qualified to expound the reality of substances, souls and non-souls. He became free from the eighteen imperfections which all mundane souls in the three worlds are subjected to.

Ācārya Samantabhadra's Ratnakaraṇḍaka-śrāvakācāra:

क्षुत्पिपासाजरातङ्कजन्मान्तकभयस्मयाः ।

न रागद्वेषमोहाश्च यस्याप्तः सः प्रकीर्त्यते ॥६॥

The one who is free from these eighteen imperfections – hunger (*kṣudhā*), thirst (*tṛṣṇā*), old-age (*jarā*), sickness (*roga*), rebirth

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(*janma*), death (*maraṇa*), fear (*bhaya*), pride (*mada*), attachment (*rāga*), aversion (*dveṣa*), delusion (*moha*), anxiety (*cintā*), displeasure (*arati*), sleep (*nidrā*), astonishment (*vismaya*), despondency or grief (*viṣāda* or *śoka*), perspiration (*sveda*), and regret (*kheda*) – is called the real (trustworthy) sect-founder (*āpta*).

Further, thirty-four miraculous-happenings (*atiśaya*) appear during the lifetime of the *Arhat*; ten appear naturally at the time of birth, ten on attainment of infinite knowledge (*kevalajñāna*), and the remaining fourteen are fashioned by the celestial devas.*

Ācārya Kundakunda's *Niyamasāra*:

घणघाङ्कम्मरहिया केवलणाणाइपरमगुणसहिया ।
चोत्तिसअदिसयजुत्ता अरिहन्ता एरिसा होंति ॥७१॥

Rid of the four inimical (*ghātī*) karmas, endowed with supreme qualities like omniscience (*kevalajñāna*), and appearance of thirty-four miraculous-happenings (*atiśaya*) – such are the attributes of the *Arhat*.

The ten miraculous-happenings (*atiśaya*) appearing at the time of birth are: 1) no excreta from His body; 2) no perspiration; 3) milk-like white blood; 4) perfect joints noted for extraordinary sturdiness and strength – *vajraṣabhanārāca saṃhanana*; 5) perfectly symmetrical body – *samacaturasra saṃsthāna*; 6) stunningly handsome body; 7) extremely fragrant body; 8) one-thousand-and-eight pious marks – including *śrivatsa*, *śaṅkha*, *svastika*, *kamala* and *cakra* – on the body;

* देखें, आचार्य जिनसेन, हरिवंशपुराण, सर्ग 3, पृ. 24-25.

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9) unparalleled strength; and 10) propitious (*hita*) and cogent (*mita*) speech.

The ten miraculous-happenings (*atiśaya*) which appear on the attainment of omniscience (*kevalajñāna*) are: 1) the Omniscient Lord has calm and large eyes that do not blink; 2) His firmly set hair and nails do not grow; 3) as there remains no need for taking external food, He does not take morsels of food – no *kavalāhāra*; 4) signs of old-age do not appear in Him; 5) due to its unmatched luminance, His body has no shadow; 6) to all – humans, devas and animals – who assemble in the four directions of the majestic Pavilion (*samavasaraṇa*) He appears to be facing them; 7) there is abundance of food in the two-hundred *yojana* expanse of land around Him; 8) no calamities (*upsarga*) can occur in His presence; 9) absence of cruel dispositions, i.e., compassionate tenderness for each other, prevails in all living beings; and 10) as His feet do not touch the ground while moving, He is said to be moving in the sky – *ākāśagamana*.

The fourteen miraculous-happenings (*atiśaya*) fashioned by the devas are: 1) His nectar-like divine discourse (*divyadhvani*) provides ineffable satisfaction to the three kinds of living beings; it is delivered in the language called *arddhamāgadhī* and is heard by all present in their respective tongue; 2) friendly coexistence prevails even among natural adversaries; 3) the trees get laden with fruits and flowers of all the six seasons; 4) the land becomes clear of all dirt, shining like a mirror; 5) the atmosphere is filled with the fragrance of pleasing, mild air; 6) the movement of the Omniscient Lord from one place to the other brings inexpressible joy to the mundane souls; 7) the devas of the Vāyukumāra class clear up the land of thorns, stones, and insects, etc., in the range of one *yojana*; 8) on this clear land, the devas of the Stanitakumāra class, transforming themselves into clouds, rain-down sprinkles of fragrant water; 9) as the Lord moves above the ground – *ākāśagamana* – the devas create rows of divine lotus flowers – 15 rows of 15 flowers each, making a total of 225 lotus flowers – under His feet;

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10) the earth appears to be extremely exuberant as lush crop of rice, and other grains, cover it up; 11) the sky becomes absolutely clear, like the untainted omniscience of the Lord; 12) all directions, clear of dust, seem to be paying their homage to the Lord; 13) as per the instruction of the Indra, the subordinate devas proclaim the arrival of the Lord; 14) the divine *dharmacakra* – spinning, super-wheel with sun-like glow – must precede the Lord at all places, to signal His presence.

A heavenly Pavilion (*samavasaraṇa*) was erected for the Lord's Discourse Divine under instruction of Saudharma, the lord of the first heaven. The splendour of the heavenly Pavilion (*samavasaraṇa*) is beyond description but has been summarized thus in the Scripture:

Ācārya Pūjyadāda's *Bhakti Saṅgraha*:

मानस्तम्भाः सरांसि प्रविमलजल सत्खातिका पुष्पवाटी

प्राकारो नाट्यशाला द्वितयमुपवनं वेदिकांतर्ध्वजाद्याः ।

शालः कल्पद्रुमाणां सुपरिवृत्तवनं स्तूपहर्म्यावली च

प्राकारः स्फाटिकोन्तनसुरमुनिसभा पीठिकाग्रे स्वयम्भूः ॥१॥

(श्लोक - श्री चैत्य भक्ति)

The verse describes very briefly the grandeur of Lord's heavenly Pavilion (*samavasaraṇa*).

Lord's heavenly Pavilion (*samavasaraṇa*) comprises the huge column called the *mānastambha* (literally, the pride-pillar), the lake (*sarovara*), the moat (*khāṭikā*) filled with clear water and encircling the entire area, the garden, the enclosing wall, the theater, the second garden, the flags and banners flying high around the grand platform, the enclosures, the divine (*kalpa*) trees, the thick forest exhibiting a mountainous scenic effect, the dome-shaped structures (*stūpa*), the line of compartments or halls, the walls made of white gems (*sphaṭika*), the assembly halls for humans (*manuṣya*), celestial-beings (*deva*) and ascetics (*muni*). Lord *Tīrthaṅkara* is seated on the throne (*siṃhāsana*), without touching it.

Ācārya Mānatuṅga's Bhaktāmara Stotra

As the Omniscient (*kevalī*), Lord Ādinātha preached the Truth for the benefit of all *bhavya* – capable of attaining liberation – souls, present and future, for 1 lakh *pūrva* less 1000 years (*kevalakāla*).

The Lord's Teachings, comprising 12 departments (*dvādaśāṅga*), were truly comprehended and assimilated by exceptionally accomplished disciples or Apostles (*gaṇadhara*), the Chief among them being sage Ṛṣabhasena Svāmī (the younger brother of Bharata). The Apostles propagate the Truth as expounded by the Lord and it gets passed on to innumerable *bhavya* souls through their worthy disciples over the ages.

Although Lord Ādinātha was endowed with ineffable attributes including the final-supreme-body (*carama-śarīra*), the thirty-four miraculous-happenings (*atiśaya*), the eight divine-splendours (*prātihārya*), the heavenly Pavilion (*samavasaraṇa*), and the Omniscience (*kevalajñāna*), He was totally unattached to any of these. Is it not the most amazing thing on earth?

Ācārya Samantabhadra's Svayambhūstotra:

प्रातिहार्यविभवैः परिष्कृतो देहतोऽपि विरतो भवानभूत् ।

मोक्षमार्गमशिषन्नरामरान् नापि शासनफलैषणातुरः ॥

(15-3-73)

O Lord! Though accompanied by grandeurs like the eight divine-splendours (*aṣṭa prātihārya*), you were unattached to these and even to your own body. You promulgated the path to liberation for the devas and the men. However, you were rid of all anxiety as regards its outcome.

The total time period of Lord's renunciation (*saṁyamakāla*) was 1 lakh *pūrva* (*chadmasthakāla* + *kevalakāla*).

Lord Ādinātha attained liberation (*nirvāṇa*) from Mount Kailāsa on the fourteenth day of the dark half of the month of Māgha – *māgha*

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kriṣṇa caturdaśī – when 3 years and 8½ months were remaining for the start of the fourth period (*duṣamā-suṣamā*) of the present descending (*avasarpinī*) half-cycle.*

I make obeisance humble to Lord Ādinātha so as to attain release from the weary cycle of births and deaths.

—♦— ĀCĀRYA MĀNATUṆGA AND 'BHAKTĀMARA STOTRA'

Little is known about the life and works of Ācārya Mānatuṅga. Thanks to his magnum opus composition *Bhaktāmara Stotra*, even today his name is well-known among the Jaina community, Digambara as well as Śvetāmbara, and is uttered with great reverence.

Authors and researchers are not unanimous as regards the time of Ācārya Mānatuṅga. Dr. Nemichandra Śāstrī (1992) has opined that Ācārya Mānatuṅga should have graced this earth during the middle of 7th century CE.†

* Normally the twenty-four *Tīrthaṅkara* take birth in the fourth period known as *duṣamā-suṣamā* of the half-cycle, but once in innumerable ascending (*utsarpinī*) and descending (*avasarpinī*) cycles of time, an exceptional cycle happens which is called '*huṇḍāvasarpinī*'. In this exceptional cycle, at the fag end of the third period (*suṣamā-duṣamā*) of the descending (*avasarpinī*) half-cycle itself, the dwindling of the power takes place of the tree-like bestowers of wants (*kalpavṛkṣa*) and conditions of the land-of-labour (*karmabhūmi*) emerge. And, in this period itself, the first *Tīrthaṅkara* and the first *cakravartī* are born. A few worthy souls also attain liberation.

[देखें, क्षु. जिनेन्द्र वर्णा (2007), जैनेन्द्र सिद्धान्त कोश (भाग-२), पृ. 91.]

† देखें, डॉ. नेमिचन्द्र शास्त्री (1992), तीर्थंकर महावीर और उनकी आचार्य परम्परा (द्वितीय खण्ड), पृ. 272-273.

Ācārya Mānatuṅga's Bhaktāmara Stotra

There is a popular story concerning *Ācārya Mānatuṅga* and his composition *Bhaktāmara Stotra*; the gist of the story is as follows:

King Bhoja ruled the city of Ujjain, centered around the Malwa region of central India. He himself was a great scholar and keen to interact with and provide patronage to the scholars and artists. He used to organise scholarly debates (*śāstrārtha*) in his royal assembly.

Once king Bhoja came to know that one *Ācārya Mānatuṅga* lived in his kingdom and that he was a prodigious Sanskrit scholar. The king expressed his desire to call *Ācārya Mānatuṅga* to the royal assembly. The king's courtiers approached *Ācārya Mānatuṅga* and requested him humbly that the king had wished to see him in his palace. *Ācārya Mānatuṅga* replied that he saw no reason why he should go to the palace; only those who desire something or who have committed a crime need visit the king. The king sent his courtiers again but *Ācārya Mānatuṅga* was adamant not to accompany them. The king took it as uncalled-for pride on the part of *Ācārya Mānatuṅga* and ordered to bring him to the royal assembly, by force. The royal guards went about to perform their duty. However, *Ācārya Mānatuṅga* saw the new development as a calamity and took the vow of observing silence till it lasts. In the royal assembly, on repeated questioning by the king and others, he maintained complete silence. Highly infuriated, the king ordered heavy confinement of *Ācārya Mānatuṅga* in a dark cell, using strong manacles and forty-eight locks.

Ācārya Mānatuṅga remained in the cell for three days during which time he made continuous adoration to Lord Ādinātha. And, in the process, he composed *Bhaktāmara Stotra*. On day four when he read out the forty-eight verses of *Bhaktāmara Stotra*, all his manacles got shattered and locks unlatched. The cell guards were extremely surprised to see all this; they immediately informed the king about the extraordinary development. The king got frightened of the power of the naked saint and realized the graveness of his misdoing. He rushed to see *Ācārya Mānatuṅga* to ask for his forgiveness and to make obeisance to him.

आचार्य मानतुङ्ग विरचित भक्तामर स्तोत्र

In the Jaina tradition, reading of the devotions (*bhakti*) constitutes an essential-duty (*kṛtikarma*) for the ascetic (*sādhu, muni*) as well as the householder (*śrāvaka*); the tradition is as ancient as the Scripture (*śruta*) itself.

When the soul (*jīva*) is engaged in auspicious-cognition (*śubhopayoga*), like giving of gifts and adoration of the Supreme Beings, there is certainly the bondage of meritorious (*punya*) karmas. When the soul (*jīva*) is engaged in inauspicious-cognition (*aśubhopayoga*), like evil passions and sense-gratification, there is certainly the bondage of evil (*pāpa*) karmas. When the soul (*jīva*) is not engaged in either cognition, no bondage of material karmas takes place.

The worthy (*bhavya*) soul, treading the path to liberation, first practices the empirical (*vyavahāra*) path represented by the discrete Three-Jewels (*bheda ratnatraya*). The empirical (*vyavahāra*) path is the means (*sādhana*) to ascend the stages of spiritual-development (*guṇasthāna*) till the soul (*ātmā*) reaches the stage where it is able to attain the state of indestructible bliss. At the advanced stage of its development, the soul (*ātmā*) gets transformed into the indiscrete Three-Jewels (*abheda ratnatraya*). The distinction between the means (*sādhana*) and the goal (*sādhya*) vanishes and the soul (*ātmā*) becomes the path to liberation (*mokṣa*).

By and large, commendable-attachment (*praśasta-rāga*) is based on devotion (*bhakti*). For those aspiring to tread the path to liberation – the householders (*śrāvaka*) – the only means to escape the web of evil dispositions that is ever-ready to entangle them is to take refuge in the Lotus-Foot of Lord Jina (the *Tīrthaṅkara*) and His Doctrine. They must incessantly strive for observance of commendable-attachment (*praśasta-rāga*). Devotion (*bhakti*) to Lord Jina and other Supreme-Beings (*parameṣṭhī*) is the most potent means of observing commendable-attachment. Those who are in the advanced stages of spiritual-development (*guṇasthāna*) – the ascetics (*muni, śramaṇa*) – also take recourse, when required, to commendable-attachment so as to vanquish the influx of inauspicious-attachment (*aśubha-rāga*) for sensual-pleasures (*viśaya*), or of passions (*kaṣāya*).

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XXVIII

Ācārya Mānataṅga's Bhaktāmara Stotra

Bhaktāmara Stotra is a sacred composition that eulogizes the supreme attributes of Lord Ādinātha, the first *Tīrthaṅkara*. No doubt, the worthy soul accumulates enormous propitiousness by reading it with devotion. The provider of the propitiousness is *not* Lord Jīna but the purity with which the mind (*mana*) and the senses (*indriya*) of the reader get engaged in recollecting or uttering His supreme attributes. Hundreds of thousands of instances, ancient and recent, must have come to light where people claimed to have benefitted miraculously by the recitation of and reflection on this sacred composition. However, it cannot be proved conclusively that in all these instances the benefit accrued primarily due to the power of *Bhaktāmara Stotra*.

Bhaktāmara Stotra is also known as *Ādinātha Stotra*. This highly rhythmic and melodious composition uses throughout one metre called *Vasantatilakā*, or alternatively, *Madhumādhavī*. The salient feature of this metre is that the verse comprises four parts, each with fourteen letters. The entire verse, thus, has fifty-six letters.

My endeavour has been to make this slim volume a useful reference text internationally; not only for the Hindi-loving scholars, but also for the readers interested primarily in its English rendering. Besides the transliteration in English of the original Sanskrit verse, the meaning of each verse has been given both in Hindi and English languages.



A SUBMISSION

It is imperative that due to the lack of my understanding and also to my inadvertence, but certainly not due to my intention and wrong-belief (*mithyātva*), learned scholars would be able to find in this text errors and omissions in respect of typos, grammar and expression; I shall remain ever apologetic for such imperfections and seek from them forbearance and forgiveness.

आचार्य मानदुङ्ग विरचित भक्तामर स्तोत्र

Traditionally, the following verse is found at the end of most editions of the great Scripture *Ācārya Umāsvāmī's Tattvārthasūtra*:

अक्षरमात्रपदस्वरहीनं व्यञ्जनसन्धिविवर्जितरेफम् ।

साधुभिरत्र मम् क्षमितव्यं को न विमुह्यति शास्त्रसमुद्रे ॥

(‘तत्त्वार्थसूत्र’ के समापन पर प्रचलित ज्ञप्ति)

I seek forgiveness from all noble souls for any errors due to missing letters, accents, words, vowels, consonants, compounds, and phonetic requisites in this text. The Scripture is like an ocean; who can swim across it?

It is due to my devotion to the Scripture (*āgama, jīnavāṇī*) and my hope that the outcome will help in propagation of the true Doctrine, so scarce in modern-day literature, that, notwithstanding my meagre knowledge, I have embarked on this project.

ĀCĀRYA VIŚUDDHASĀGARA

His vastness of knowledge – in its scope as well as depth – can easily be inferred from the eloquence with which he delivers his discourses (*pravacana*) on the most profound and intractable topics of the Jaina Doctrine. Such *Ācārya Viśuddhasāgara* has showered me with his divine blessings during this project. His divine blessings wondrously made the process and the end-result most gratifying for me.

I make worshipful obeisance not only to *Ācārya Viśuddhasāgara* but to each of the 8,99,99,997 supreme-ascetics (*bhāvaliṅgī-muni*), from the sixth (*pramatta-saṃyata*) to the fourteenth (*ayogakevalī*) stage-of-spiritual-development (*guṇasthāna*), present in the human-world (*manuṣya-loka*) comprising the two-and-a-half continents, starting from Jambūdvīpa and up to the mountain range of Mānuṣottara in the centre of Puṣkaradvīpa.

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June, 2023
Dehradun, India

– Vijay K. Jain



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XXXI

VIJAY K. JAIN – BIOGRAPHICAL NOTE

Having had his schooling from Mhow and Bhopal in Madhya Pradesh, Vijay K. Jain (b. 1951) did his graduation in Electronics Engineering from Institute of Technology, Banaras Hindu University, and Post-Graduation in Management from Indian Institute of Management, Ahmedabad.

An independent researcher, Vijay K. Jain has authored several books, and edited and translated into English a number of profound Jaina texts.

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Mr. Jain is the proprietor of Vikalp Printers, a small, high-end printing and publishing firm, based in Dehradun, India.



“वागीश्वरि प्रतिदिनं मम रक्ष देवि ॥”

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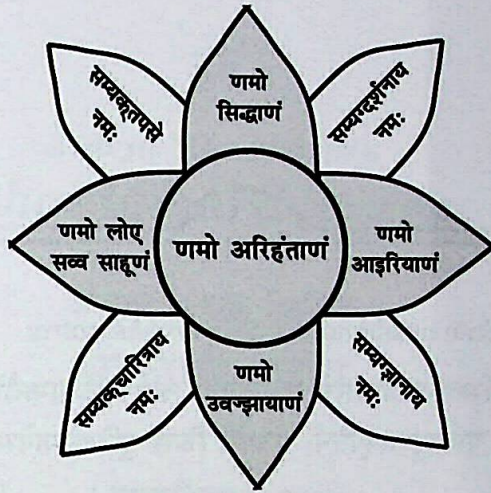
Ācārya Jinasena's Ādipurāṇa:

स्तुतिः पुण्यगुणोत्कीर्तिः स्तोता भव्यः प्रसन्नधीः ।
निष्ठितार्थो भवान् स्तुत्यः फलं नैःश्रेयसं सुखम् ॥ (25 - 11)

इत्याकलय्य मनसा तुष्टुं मां फलार्थिनम् ।
विभो प्रसन्नया दृष्ट्या त्वं पुनीहि सनातन ॥ (25 - 12)

अर्थ - पवित्र गुणों का कीर्तन (निरूपण) करना स्तुति है, प्रसन्न बुद्धि वाला भव्य स्तोता अर्थात् स्तुति करने वाला है, जिनके सब पुरुषार्थ सिद्ध हो चुके हैं ऐसे आप स्तुत्य अर्थात् स्तुति के विषय हैं, और मोक्ष का सुख प्राप्त होना उसका फल है। हे विभो, हे सनातन प्रभु! इस प्रकार निश्चय कर हृदय से स्तुति करने वाले और फल की इच्छा करने वाले मुझको आप अपनी प्रसन्न दृष्टि से पवित्र कीजिये।

To praise the auspicious qualities is adoration (*stuti*); the one who does it with delight is the performer-of-adoration (*stotā*); the one, like You are, who has nothing more to accomplish is the object-of-adoration (*stutya*); and the fruit (of adoration) is the attainment of the bliss of liberation (*mokṣa*). O Omnipotent and Eternal Lord! Having ascertained this, as I perform Your heartfelt adoration with the desire for its (aforesaid) fruit, make me auspicious by Your exalted glance.



स्वयम्भुवे नमस्तुभ्यं ॥

अर्हत्सिद्धाचार्योपाध्यायसर्वसाधुभ्यो नमः ॥

Ācārya Mānatuṅga's
Bhaktāmara Stotra

With Hindi and English Rendering

आचार्य मानतुङ्ग विरचित

भक्तामर स्तोत्र

हिन्दी तथा अंग्रेजी अनुवाद सहित

Ācārya Samantabhadra's Svayambhūstotra:

न पूजयार्थस्त्वयि वीतरागे न निन्दया नाथ! विवान्तवैरे ।
तथापि ते पुण्यगुणस्मृतिर्नः पुनाति चित्तं दुरिताञ्जनेभ्यः ॥

(12-2-57)

अर्थ - हे वासुपूज्य नाथ! आप वीतराग हैं इसलिए आपको अपनी पूजा होने से कोई प्रयोजन नहीं है। आप वैर रहित हैं इसलिए आपको अपनी निन्दा होने से भी कोई प्रयोजन नहीं है। तो भी आपके पवित्र (प्रशस्त) गुणों का स्मरण हमारे चित्त (मन) को पापरूपी अञ्जन (मल) से पवित्र कर ही देता है।

O Lord Vāsupūjya! You have conquered all attachment and, therefore, pay no heed to worship; you entertain no aversion and, therefore, pay no heed to calumny. Still, just the recollection of your auspicious qualities certainly washes away sinful impurities in our minds.

ॐ

Ācārya Mānatuṅga's
Bhaktāmara Stotra

आचार्य मानतुङ्ग विरचित

भक्तामर स्तोत्र

(वसन्ततिलका छन्द)

भक्तामर-प्रणत-मौलि-मणि-प्रभाणा-
मुद्योतकं दलित-पाप-तमो-वितानम् ।
सम्यक् प्रणम्य जिन-पाद-युगं युगादा-
वालम्बनं भवजले पततां जनानाम् ॥१॥

Bhaktāmara-praṇata-mauli-maṇi-prabhāṇā-
mudyotakam dalita-pāpa-tamo-vitānam.
Samyak praṇamya jina-pāda-yugam yugādā-
vālambanam bhavajale patatām janānām.

अन्वयार्थ - [भक्त-अमर] भक्ति करने वाले देवों के [प्रणत] नत अर्थात् झुके हुए [मौलि-मणि] मुकुट-रत्नों की [प्रभाणाम् उद्योतकम्] कान्ति को प्रकाशमान करने वाले, [दलित-पाप-तमः-वितानम्] पापरूपी अंधकार के विस्तार को नष्ट करने वाले, [युगादौ] युग के (कर्मभूमि के) प्रारम्भ में [भवजले पतताम्] संसार-समुद्र में गिरते हुए [जनानाम्] प्राणियों को

आचार्य मानतुङ्ग विरचित भक्तामर स्तोत्र

[आलम्बनम्] आश्रय देने वाले, [जिन-पाद-युगं] जिनेन्द्रदेव के चरण-युगल को [सम्यक् प्रणम्य] सम्यक् रूप से प्रणाम करके-
(इस श्लोक की पूर्णता अगले श्लोक से होती है जिसमें आचार्य मानतुङ्ग स्पष्ट करते हैं कि हे भगवन्! मैं आपकी स्तुति करूँगा।)

The duo of your Feet enhances the effulgence of the jewels studded in the diadems of the devas who bow down in your devotion; the duo of your Feet destroys the expanse of the darkness of the evil-karmas (*pāpa*); the duo of your Feet had provided refuge to the living-beings getting immersed in the ocean of worldly-existence in the era that marked the commencement of the land-of-action (as against the land-of-enjoyment); after making obeisance humble to the duo of your Feet-
(This verse is to be read in conjunction with the next verse where *Ācārya Mānatuṅga* makes clear his intent to start the adoration of Lord Jina.)

Ācārya Mānauṅga's Bhaktāmara Stotra

यः संस्तुतः सकल-वाङ्मय तत्त्व-बोधा-
 दुद्भूत-बुद्धि-पटुभिः सुरलोक-नाथैः ।
 स्तोत्रैर्जगत्त्रितयचित्तहरैरुदारैः
 स्तोष्ये किलाहमपि तं प्रथमं जिनेन्द्रम् ॥२॥

*Yah saṁstutaḥ sakala-vāṅmaya tattva-bodhā-
 dudbhūta-buddhi-ṣaṭubhiḥ suraloka-nāthaiḥ.
 Stotrairjagattritayacittaharairudaraiḥ
 stoṣye kilāhamapi taṁ prathamam jinendram.*

अन्वयार्थ - [सकल-वाङ्मय तत्त्व-बोधात्-उद्भूत] समस्त शास्त्रों के तत्त्व-ज्ञान से उत्पन्न [बुद्धि-पटुभिः] बुद्धि की कुशलता वाले [सुरलोक-नाथैः] देवलोक के स्वामी इन्द्रों द्वारा [जगत्-त्रितय] तीन लोक के [चित्तहरैः] चित्त को हरण करने वाले [उदारैः स्तोत्रैः] उत्कृष्ट स्तोत्रों द्वारा [यः संस्तुतः] जिनकी स्तुति की गई है, [तं प्रथमं जिनेन्द्रम्] उन प्रथम जिनेन्द्र (भगवान् आदिनाथ) का [किल अहम् अपि] निश्चय से मैं भी [स्तोष्ये] स्तवन करूँगा।

(क्या यह आश्चर्य नहीं है कि तत्त्वज्ञ देवों के द्वारा जिन जिनेन्द्र भगवान् की स्तुति की गई हो उनकी स्तुति करने के लिए मैं अल्पज्ञ भी तत्पर हुआ हूँ?)

I too shall, no doubt, worship the first 'Jinendra' (Lord Ādinātha) who is adored, through excellent hymns that mesmerize the hearts of the living-beings in the three worlds, by the lords (Indra) of the celestial-beings with intellect sharpened by the acquisition of the knowledge of the reality (*tattva*) as expounded in the Scripture.

आचार्य मानतुङ्ग विरचित भक्तामर स्तोत्र

(Is it not surprising that a dim-witted person like me has resorted to the adoration of Lord Jina who is worshipped even by the devas with high intellect arisen out of the knowledge of the reality?)

Ācārya Mānatuṅga's Bhaktāmara Stotra

बुद्ध्या विनाऽपि विबुधार्चित-पाद-पीठ
 स्तोतुं समुद्यत मतिर्विगत-त्रपोऽहम् ।
 बालं विहाय जल-संस्थितमिन्दु-बिम्ब-
 मन्यः क इच्छति जनःसहसा ग्रहीतुम् ॥३॥

*Buddhyā vināpi vibudhārcita-pāda-pīṭha
 stotum samudyata-matirvigata-trapoham.
 Bālam vihāya jala-saṁsthita mindu-bimba-
 manyaḥ ka icchati janaḥsahasā grahītum.*

अन्वयार्थ - [विबुधार्चित-पाद-पीठ] देवों के द्वारा पूजित है जिनकी पाद-पीठ, अर्थात् चरणों को विराजमान कराने वाला सिंहासन, ऐसे हे जिनेन्द्रदेव! [बुद्ध्या विनाऽपि] बुद्धि-विहीन होने पर भी जो [अहम् स्तोतुं समुद्यत मतिः] मैं आपकी स्तुति करने के लिए तत्पर हुआ हूँ [विगतत्रपः] यह मेरी निर्लज्जता ही है। [जल-संस्थितम्-इन्दु-बिम्बम्] जल में दृश्यमान चन्द्रमा के प्रतिबिम्ब को [सहसा ग्रहीतुम्] सहसा (बिना विचारे) पकड़ने की जो [इच्छति] इच्छा करता है [बालं विहाय अन्य कः जनः] वह एक (अबोध) बालक के अतिरिक्त अन्य कौन हो सकता है? (अर्थात् कोई नहीं।)

O Lord 'Jinendradeva'! The seat (throne) above which rest your Feet is worshipped by the devas. Although with no intellect, I have embarked on singing hymns of your adoration; this is nothing but my brazenness. Who else but an innocent child can thoughtlessly desire to grab the reflection of the moon in water?

आचार्य मानतुङ्ग विरचित भक्तामर स्तोत्र

वक्तुं गुणान् गुण-समुद्र शशांक-कान्तान्
कस्ते क्षमः सुरगुरु-प्रतिमोऽपि बुद्ध्या ।
कल्पान्त-काल पवनोद्धत नक्र-चक्रम्
को वा तरीतुमलमम्बुनिधिं भुजाभ्याम् ॥४॥

*Vaktum guṇān guṇa-samudra śaśāṅka-kāntān
kaste kṣamaḥ suraguru-pratimopi buddhyā.
Kalpānta-kāla pavanoddhata nakra-cakram
ko vā tarītu-mala-mambu-nidhim bhujābhyām.*

अन्वयार्थ - [गुण-समुद्र] हे गुणों के सागर! [ते शशांक-कान्तान् गुणान् वक्तुं] आपके चन्द्रमा के समान उज्ज्वल गुणों का वर्णन करने के लिए [बुद्ध्या सुरगुरु-प्रतिमः अपि] बुद्धि से देवों के गुरु बृहस्पति के समान भी [कः क्षमः] कौन समर्थ है? (अर्थात् कोई नहीं।) [कल्पान्त-काल पवनोद्धत] जैसे प्रलयकाल की प्रचण्ड वायु से उद्वेलित [अम्बुनिधिं] ऐसे समुद्र को [नक्र-चक्रम्] जिसमें मगरमच्छ आदि के समूह उछल रहे हों, [को वा] कौन पुरुष [भुजाभ्याम्] अपनी भुजाओं से [तरीतुम् अलम्] तैरकर पार करने में समर्थ है?

O Ocean of Virtues! Who else can describe your virtues, bright as the moon, when even Brahaspati, the wise guru of the devas, is incapable of doing it? Who can swim across with his arms the ocean whose water is agitated due to the strong wind that appears to be signalling the end of the world, and home to numerous (rapacious) aquatic animals like the crocodile?

Ācārya Mānatuṅga's Bhaktāmara Stotra

सोऽहं तथापि तव भक्तिवशान्मुनीश
 कर्तुं-स्तवं विगत-शक्तिरपि प्रवृत्तः ।
 प्रीत्यात्मवीर्यमविचार्य मृगी मृगेन्द्रम्
 नाभ्येति किं निजशिशोः परिपालनार्थम् ॥५॥

*Soham tathāpi tava bhaktivaśānmunīśa
 kartum-stavam vigata-śaktirapi pravṛtataḥ.
 Prītyātmavīryamavicārya mṛgagī mṛgendram
 nābhyeti kim nijaśiśoḥ paripālanārtham.*

अन्वयार्थ - [मुनीश] हे मुनियों के स्वामी! [सः अहं तथापि] वह मैं फिर भी [विगत-शक्तिः अपि] शक्ति से हीन होने पर भी [तव भक्तिवशात्] आपकी भक्ति के वशीभूत होकर ही [कर्तुं-स्तवं प्रवृत्तः] आपकी स्तुति करने के लिए तत्पर हुआ हूँ। जैसे [मृगी] हरिणी [आत्म-वीर्यम् अविचार्य] अपनी शक्ति का विचार न करके [प्रीत्या निजशिशोः परिपालनार्थम्] प्रीतिवश अपने शिशु की रक्षा करने के लिए [किं मृगेन्द्रम् न अभ्येति] क्या सिंह के सन्मुख नहीं जाती है? (अर्थात् जाती है।)

O Lord of the Ascetics! Even then, rid of strength as I am, it is only due to my overwhelming devotion to you that I have embarked on making prayers of your adoration. Does the doe (mother deer), not thinking about its (lack of) strength and with the idea of protecting its loved fawn (baby deer), not get into a face-to-face confrontation with the (mighty) lion?

आचार्य मानतुङ्ग विरचित भक्तामर स्तोत्र

अल्पश्रुतं श्रुतवतां परिहास-धाम
त्वद्-भक्तिरेव मुखरी कुरुते बलान्माम् ।
यत्कोकिलः किल मधौ मधुरं विरौति
तच्चाग्र-चारु-कलिका-निकरैक हेतुः ॥६॥

*Alpaśrutam śrutavatām parihāsa-dhāma
tvad-bhaktireva mukharī kurute balānmām.
Yatkokilah kila madhau madhuram virauti
taccāmra-cāru-kalikā-nikaraika hetuḥ.*

अन्वयार्थ - हे स्वामी! [अल्पश्रुतं] मैं अल्पज्ञान वाला हूँ तथा [श्रुतवतां परिहास-धाम] विद्वानों की हँसी का पात्र हूँ। [माम् त्वद्-भक्तिः एव] मुझको आपकी भक्ति ही [बलात् मुखरी कुरुते] बलपूर्वक वाचालित (बोलने के लिए प्रेरित) कर रही है। [यत् कोकिलः किल मधौ मधुरं विरौति] जैसे कोयल निश्चय से मधुमास (वसन्त ऋतु) में मधुर शब्द करती है [तत् च] उसमें [आग्र-चारु-कलिका निकर] आम्रफल की सुन्दर मंजरी (अथवा बौर) का समूह ही [एक हेतुः] एकमात्र हेतु (कारण) है।

O Lord! I am deficient in knowledge and am a subject of derision in the assembly of the learned. Only my devotion to you is propelling me to get garrulous. Certain it is that the melodious sound that the cuckoo makes during the spring emanates from the seasonal presence of the charming clusters of mango sprouts.

त्वत्संस्तवेन भव-सन्तति सन्निबद्धं
 पापं क्षणात् क्षयमुपैति शरीर-भाजाम् ।
 आक्रान्त-लोकमलिनीलमशेषमाशु
 सूर्याशु-भिन्नमिव शार्वरमन्धकारम् ॥७॥

*Tvatsaṁstvena bhava-santati sannibaddham
 pāpam kṣanāt kṣayamupaiti śarīra-bhājām.
 Ākrānta-lokamalinīlamaśeṣamāśu
 sūryāśu-bhinna-miva śārvaramandhakāram.*

अन्वयार्थ - हे प्रभो! [त्वत् संस्तवेन] आपकी स्तुति करने से [शरीर-भाजाम्] शरीरधारियों (संसारी जीवों) के [भव-सन्तति सन्निबद्धम् पापम्] जन्मों-जन्मों में बन्धे हुए भी पाप [क्षणात् क्षयम् उपैति] क्षणमात्र में नाश को प्राप्त होते हैं। [इव] वैसे ही जैसे [आक्रान्त लोकम् अलिनीलम्] लोक में व्याप्त, भौरों के समान श्याम, [शार्वरम् अन्धकारम्] रात्रि में होने वाला अन्धकार [सूर्य अंशु] सूर्य की किरणों से [अशेषम् आशु] पूर्ण रूप से तथा शीघ्र ही [भिन्नम्] खण्ड-खण्ड हो जाता है।

O Lord! Your adoration causes instant destruction of the evil-karmas (*pāpa*) that the worldly beings bind themselves with over many births (over the beginning-less cycle of births and deaths). This is akin to the complete and instant disintegration of the darkness, black as the bees and engulfing the earth, of the night by the rays of the (rising) sun.

आचार्य मानदुङ्ग विरचित भक्तामर स्तोत्र

मत्वेति नाथ! तव संस्तवनं मयेद-
मारभ्यते तनुधियाऽपि तव प्रभावात् ।
चेतो हरिष्यति सतां नलिनी-दलेषु
मुक्ताफल द्युतिमुपैति ननूद-बिन्दुः ॥८॥

*Matveti nātha! tava saṁstvanam mayeda-
mārabhyate tanudhiyāpi tava prabhāvāt.
Ceto hariṣyati satām nalinī-daleṣu
muktāphala dyutimupaiti nanūda-binduḥ.*

अन्वयार्थ - [नाथ!] हे नाथ! [इति मत्वा] ऐसा मानकर ही [तनुधिया
अपि] अल्पबुद्धि वाला होने पर भी [मया इदम् तव संस्तवनम् आरभ्यते]
मेरे द्वारा यह आपकी स्तुति प्रारम्भ की जाती है। [ननु] निश्चय से [तव
प्रभावात्] आपके प्रभाव से (यह स्तुति) [सताम् चेतो हरिष्यति] सज्जनों
के चित्त का हरण करेगी, जैसे कि [नलिनी-दलेषु] कमलिनी के पत्ते पर
पड़ी हुई [उद-बिन्दुः] जल की बूँद [मुक्ताफल द्युतिम् उपैति] मुक्ताफल
(मोती) की कान्ति को प्राप्त होती है।

O Lord! Aware of the deficiency of my intellect, I have commenced this adoration of yours. Due to your magnificence, certainly, this adoration will captivate the hearts of the noblemen; it is like the drop of water that has settled down on the lotus petal attaining the lustre of the pearl.

Ācārya Mānatuṅga's Bhaktāmara Stotra

आस्तां तव स्तवनमस्त-समस्त-दोषं
 त्वत्संकथाऽपि जगतां दुरितानि हन्ति ।
 दूरे सहस्र-किरणः कुरुते प्रभैव
 पद्मा-करेषु जलजानि विकास-भाज्जि ॥१॥

*Āstām tava stavanamasta-samsta-doṣam
 tvatsaṅkathāpi jagatām dūritāni hanti.
 Dure sahasra-kiraṇaḥ kurute prabhaiva
 padmā-kareṣu jalajāni vikāsa-bhājji.*

अन्वयार्थ - हे प्रभो! [तव] आपकी [स्तवनम्-अस्त-समस्त-दोषं] समस्त दोषों से रहित स्तुति तो [आस्ताम्] रहने ही दो, [त्वत्-संकथा अपि] आपकी सुकथा अथवा पवित्र गाथा भी [जगतां दुरितानि हन्ति] जगत् के जीवों के पापों (कष्टों) को नष्ट करती है। [सहस्र-किरणः] सहस्र किरणों वाला सूर्य [दूरे] दूर रहता है किन्तु [प्रभा एव] उसकी प्रभा ही [पद्मा-करेषु] सरोवरों में [जलजानि] कमलों को [विकास-भाज्जि] विकसित [कुरुते] कर देती है।

O Lord! Even the articulation of your auspicious name (story) has the power to destroy the evil-karmas or the distress of the worldly beings, let alone (the power of) your flawless adoration. The sun having thousands of rays remains far away but its mere glow blossoms the lotuses in the ponds.

आचार्य मानतुङ्ग विरचित भक्तामर स्तोत्र

नात्यद्भुतं भुवन-भूषण! भूतनाथ!
 भूतैर्गुणैर्भुवि भवन्तमभिष्टुवन्तः ।
 तुल्या भवन्ति भवतो ननु तेन किं वा
 भूत्याश्रितं य इह नात्मसमं करोति ॥१०॥

*Nātyādbhutam bhuvan-bhūṣaṇa! bhūtanātha!
 bhūtairguṇairbhuvi bhavantamabhiṣṭuvantaḥ.
 Tulyā bhavanti bhavato nanu tena kim vā
 bhūtyāśritam ya iha nātmasamam karoti.*

अन्वयार्थ - [भुवन-भूषण!] हे जगत् के भूषण! [भूतनाथ!] हे प्राणियों के स्वामिन्! [भुवि] इस पृथ्वी पर [भूतैः गुणैः] वास्तविक गुणों के द्वारा [भवन्तम् अभिष्टुवन्तः] आपकी स्तुति करने वाले पुरुष [भवतः] आपके [तुल्या भवन्ति] तुल्य हो जाते हैं, अर्थात् उनके गुण आपके गुणों के समान हो जाते हैं, [न अति अद्भुतम्] इसमें अति आश्चर्य नहीं है। [ननु] निश्चय से [तेन वा किम्] उस स्वामी से क्या प्रयोजन [यः आश्रितम्] जो अपने आश्रित को [इह] इस लोक में [भूत्या] सम्पत्ति के द्वारा [आत्मसमम् न करोति] अपने समान नहीं करता है?

O Ornament of the World! O Lord of the Living-beings!
 On this earth, those who worship you on the strength of
 your real attributes get to your stature; they attain the
 same attributes as yours. This is not unduly amazing.
 For sure, what is the use of that master in this world
 who does not provide support to the dependant in order
 to make him equally affluent?

दृष्ट्वा भवन्तमनिमेष-विलोकनीयम्
 नान्यत्र तोषमुपयाति जनस्य चक्षुः ।
 पीत्वा पयः शशिकर-द्युति-दुग्धसिन्धोः
 क्षारं जलं जलनिधे-रसितुं क इच्छेत् ॥११॥

*Dr̥ṣṭvā bhvantamanimeṣa-vilokanīyam
 nānyatra toṣamupayāti jansya cakṣuḥ.
 Pītvā payaḥ śaśikara-dyuti-dugdhasindhoḥ
 kṣāram jalam jalanidhe-rasitum ka icchet.*

अन्वयार्थ - हे भगवन्! [अनिमेष-विलोकनीयम्] अपलक (बिना पलक झपकाये) देखने योग्य [भवन्तम्] आपको [दृष्ट्वा] देखने के उपरान्त [जनस्य चक्षुः] मनुष्यों के नेत्र [अन्यत्र तोषम्] और कहीं पर भी संतोष को [न उपयाति] प्राप्त नहीं होते हैं। [शशिकर-द्युति] चन्द्रमा के समान कान्ति वाले [दुग्धसिन्धोः] दुग्ध के सागर, अर्थात् क्षीरसागर, के [पयः पीत्वा] जल को पीने के उपरान्त [कः] कौन [जलनिधे] सागर, अर्थात् लवणसमुद्र, के [क्षारं जलं] खारे जल को [रसितुम्] चखने की अर्थात् पीने की [इच्छेत्] इच्छा करेगा?

O Lord! You are worthy of an unblinking look; after looking at you, the eyes of the men do not get satiated anywhere else. After drinking the milk-like water of the ocean-of-milk (*kṣīrasāgara*), having moon-like lustre, who would wish to taste the saline water of the salty-ocean (*lavaṇa-samudra*)?

आचार्य मानदुङ्ग विरचित भक्तामर स्तोत्र

यैः शान्त-राग-रुचिभिः परमाणुभिस्त्वम्
निर्मापितस्त्रिभुवनैक-ललामभूत ।
तावन्त एव खलु तेऽप्यणवः पृथिव्याम्
यत्ते समानमपरं न हि रूपमस्ति ॥१२॥

*Yaiḥ śānta-rāga-rucibhiḥ paramāṇubhistavam
nirmāpitastribhuvanaika-lalāmabhūta.
Tāvanta eva khalu tepyaṇavaḥ pṛthivyām
yatte samānamaparam na hi rūpamasti.*

अन्वयार्थ - हे [त्रिभुवनैक-ललामभूत] तीनों लोकों में एक (अद्वितीय) सौन्दर्य के धारक भगवन्! [यैः] जिन [शान्त-राग-रुचिभिः] शान्त-राग तथा रुचिकर (सुन्दर) [परमाणुभिः] परमाणुओं से [त्वम्] आपका (आपके शरीर का) [निर्मापितः] निर्माण हुआ है, [ते अणवः अपि] वे परमाणु भी [खलु] निश्चय से [पृथिव्याम्] पृथ्वी पर [तावन्त एव] उतने ही थे [यत्] जिससे कि [ते समानम्] आपके समान [अपरम्] दूसरा [रूपम्] रूप [न हि अस्ति] विद्यमान नहीं है। (अर्थात् आप ही तीनों लोकों में अद्वितीय सौन्दर्य के धारी हैं।)

O Lord, the Possessor of the Unparalleled Beauty in the Three Worlds! Certainly, the tranquil and pleasing atoms used to make your body were only that much in number on the whole of earth. This explains why no one else matches the beauty of your form. (You are the possessor of the unparalleled beauty in the three worlds.)

Ācārya Mānatuṅga's Bhaktāmara Stotra

वक्त्रं क्व ते सुर-नरोरग-नेत्र-हारि
 निःशेष-निर्जित-जगत्त्रितयोपमानम् ।
 बिम्बं कलंक-मलिनं क्व निशाकरस्य
 यद्वासरे भवति पाण्डु-पलाश-कल्पम् ॥१३॥

*Vaktram kva te sura-naroraga-netra-hāri
 niḥśeṣa-nirjita-jagattritayopamānam.
 Bimbam kalaṅka-malinam kva niśākarasya
 yadvāsare bhavati pāṇḍu-palāśa-kalpam.*

अन्वयार्थ - हे प्रभो! [क्व ते वक्त्रं] कहाँ तो आपका मुख जो [सुर-नर:-उरग] देव, मनुष्य और नाग (अर्थात् धरणेन्द्र) के [नेत्र-हारि] नेत्रों का हरण करने वाला है और जिसने [निःशेष] सम्पूर्ण रूप से [जगत्त्रितय उपमानाम्] तीन जगत् की सभी उपमाओं (तुलना योग्य वस्तुओं) को [निर्जित] जीत लिया है! और [क्व] कहाँ [निशाकरस्य] चन्द्रमा का [कलंक-मलिनं] कलंक से मलिन [बिम्बं] बिम्ब [यत्] जो कि [वासरे] दिन में (सूर्य के प्रकाश में) [पलाश-कल्पम्] पलाश (ढाक) के पत्ते की तरह [पाण्डु] फीका [भवति] हो जाता है!

O Lord! On the one hand is your countenance that abducts, so to speak, the eyes of the devas, humans and Dharaṇendra; it overwhelms completely all objects in the three worlds that may be used as illustration. On the other hand is the moon whose glow is stained with dark spots, and which becomes lustreless, like the leaf of the Palāśa (*Butea frondosa*) tree, during the daytime.

आचार्य मानतुङ्ग विरचित भक्तामर स्तोत्र

सम्पूर्ण-मण्डल-शशांक-कला-कलाप
शुभ्रा गुणास्त्रिभुवनं तव लङ्घयन्ति ।
ये संश्रितास्त्रिजगदीश्वर! नाथमेकम्
कस्तान्निवारयति संचरतो यथेष्टम् ॥१४॥

*Sampūrṇa-maṇḍala-śaśāṅka-kalā-kalāpa
śubhrā guṇāstribhuvanam tava laṅghayanti.
Ye saṁśritāstrijagadīśvara! nāthamekam
kastānnivārayati saṁcarto yatheṣṭam.*

अन्वयार्थ - [त्रिजगदीश्वर!] हे तीनों लोकों के स्वामी! [तव] आपके [शुभ्रा गुणाः] उज्ज्वल गुण [सम्पूर्ण-मण्डल-शशांक-कला-कलाप] पूर्णिमा के चन्द्रमा के कला-समूह के सदृश [स्त्रिभुवनं लङ्घयन्ति] तीनों लोकों को लांघ रहे हैं। (ऐसा उचित ही है क्योंकि-) [ये] जो (आपके उज्ज्वल गुण) [एकम् नाथम् संश्रिताः] आपके जैसे अद्वितीय नाथ (तीनों लोकों के स्वामी) के आश्रित हैं [तान्] उन्हें [यथेष्टम्] स्वेच्छानुसार [संचरतः] विचरण करने से [कः] कौन [निवारयति] रोक सकता है? (अर्थात् कोई नहीं।)

O Lord of the Three Worlds! Just like the luminance of the waxing full moon your bright attributes transcend the three worlds. (This is but natural because-) Who can impede the free movement of these attributes which depend on (or, emanate from) the one and only Lord (of the three worlds)?

चित्रं किमत्र यदि ते त्रिदशाङ्गनाभि-
 नीतं मनागपि मनो न विकार-मार्गम् ।
 कल्पान्त-काल-मरुता चलिताचलेन
 किं मन्दराद्रि-शिखरं चलितं कदाचित् ॥१५॥

*Citram kimatra yadi te tridaśāṅganābhir-
 nītam manāgapi mano na vikāra-mārgam.
 Kalpānta-kāla-marutā calitācalena
 kim mandarādri-śikharam calitam kadācit.*

अन्वयार्थ - हे प्रभो! [यदि] यदि [त्रिदशाङ्गनाभिः] देवाङ्गनाओं के द्वारा [ते] आपका [मनः] मन [मनाक् अपि] थोड़ा सा भी [विकार-मार्गम्] विकार-भाव को [न नीतम्] प्राप्त नहीं हुआ तो [अत्र] इसमें [किम् चित्रम्] क्या आश्चर्य है? [चलित-अचलेन] अचल पहाड़ों को हिला देने वाली [कल्पान्त-काल] प्रलयकाल की [मरुता] पवन के द्वारा [किम्] क्या [मन्दराद्रि-शिखरम्] मेरु पर्वत का शिखर [कदाचित्] कभी भी [चलितम्] चलायमान हुआ है?

O Lord! What element of surprise is there in the fact that the celestial nymphs could not cause even the slightest of agitation in your mind? Can the strong wind that appears to be signalling the end of the world and is able to unsettle the rock-solid mountains cause any agitation in the summit of the Meru mountain?

आचार्य मानतुङ्ग विरचित भक्तामर स्तोत्र

निर्धूम-वर्तिरपवर्जित-तैलपूरः
 कृत्स्नं जगत्त्रयमिदं प्रकटी-करोषि ।
 गम्यो न जातु मरुतां चलिताचलानां
 दीपोऽपरस्त्वमसि नाथ! जगत्प्रकाशः ॥१६॥

*Nirdhūma-vartirapavarjita-tailapūraḥ
 kṛtsnam jagattrayamidam prakāṭi-karoṣi.
 Gamyo na jātu marutām calitācalānām
 dīpoparastvamasi nātha! jagatprakāśaḥ.*

अन्वयार्थ - [नाथ!] हे नाथ! [त्वम्] आप (यहाँ भगवान् के केवलज्ञान से तात्पर्य है) [जगत् प्रकाशः] जगत् को प्रकाशित करने वाले [अपरः] अद्वितीय [दीपः असि] दीपक हो। (आप) [निर्धूम-वर्तिः] धुआँ और बाती (बत्ती) से रहित और [तैलपूरः] तैल की पूर्णता से [अपवर्जित] शून्य (होते हुए भी) [इदम्] इस [कृत्स्नम्] सम्पूर्ण [जगत्त्रयम्] तीन लोक को [प्रकटी करोषि] प्रकाशित करते हो। [चलित-अचलानाम्] अचल पहाड़ों को हिला देने वाली [मरुता] वायु के [जातु न गम्यः] कभी भी गम्य नहीं हो, अर्थात् उसके द्वारा बुझाए नहीं जा सकते हो।

O Lord! You (read, your omniscience) is the exquisite earthen-lamp (*dīpaka*), the illuminator of the world. You do not emit smoke, are without wick and not filled with oil, still you illumine completely the three worlds. You can never be extinguished by the strong wind that has the power to unsettle the rock-solid mountains.

नास्तं कदाचिदुपयासि न राहु-गम्यः
 स्पष्टी-करोषि सहसा युगपज्जगन्ति ।
 नाम्भोधरोदर-निरुद्ध-महाप्रभावः
 सूर्यातिशायि-महिमासि मुनीन्द्र! लोके ॥१७॥

*Nāstam kadācidupayāsi na rāhu-gamyah
 spaṣṭī-karoṣi sahasā yugapajjaganti.
 Nāmbhodharodara-niruddha-mahāpraphāvaḥ
 sūryātiśāyi-mahimāsi munindra! loke.*

अन्वयार्थ - [मुनीन्द्र!] हे मुनियों के स्वामी! आप [लोके] लोक में [सूर्य अतिशायि महिमा असि] सूर्य का अतिक्रम करने वाली महिमा से युक्त हो। आप [कदाचित्] कभी भी [अस्तम्] अस्त [न उपयासि] नहीं होते हो, [न राहु-गम्यः] न राहु से ग्रसित होते हो। [सहसा] शीघ्र ही (सहज रूप से) [जगन्ति] तीन लोक को [युगपत्] एक साथ [स्पष्टी-करोषि] प्रकाशित करते हो। [न अम्भोधर उदर निरुद्ध-महाप्रभावः] मेघों के द्वारा आपके महाप्रभाव (प्रकाश) को रोका नहीं जा सकता है।

O Lord of the Ascetics! On this earth, your glory transcends the glory of the sun. (Unlike the sun-) You do not ever set and you are not swallowed by Rāhu*. You simultaneously illumine, in a natural way, the three worlds. Your grand luminance cannot be marred by the clouds.

* Rāhu, in Indian texts, is one of the nine major astronomical bodies (navagraha). It causes lunar and solar eclipses.

आचार्य मानतुङ्ग विरचित भक्तामर स्तोत्र

नित्योदयं दलित-मोह-महान्धकारम्
गम्यं न राहु-वदनस्य न वारिदानाम् ।
विभ्राजते तव मुखाब्जमनल्प-कान्ति
विद्योतयज्जगदपूर्व-शशांक-बिम्बम् ॥१८॥

*Nityodayam dalita-moha-mahāndhakāram
gamyam na rāhu-vadanasya na vāridānām.
Vibhrājate tava mukhābjamanalpa-kānti
vidyotayajjagadapūrva-śaśāṅka-bimbam.*

अन्वयार्थ - हे भगवान् जिनेन्द्र! [तव] आपका [मुखाब्जम्] मुख-कमल [अनल्प-कान्ति] अधिक कान्ति वाला, [अपूर्व शशांक-बिम्बम्] अपूर्व चन्द्र मण्डल है जो [जगत्] जगत् को [विद्योतयत्] प्रकाशित करने वाला होकर [विभ्राजते] सुशोभित होता है। [नित्य उदयम्] वह हमेशा उदित रहने वाला है, [दलित मोह-महान्धकारम्] मोह रूपी महा-अन्धकार को नष्ट करने वाला है, [न गम्यं राहु-वदनस्य] राहु के मुख से ग्रसित नहीं होता है, और [न वारिदानाम्] न कभी बादलों से आच्छादित होता है।

O Lord 'Jinendra'! Your Lotus-Face is the exceedingly effulgent and exquisite moon that looks charming as it illumines the world. It remains visible incessantly, destroys the dreadful darkness of delusion (*moha*), does not get swallowed by Rāhu, and does not ever get blot out by the clouds.

किं शर्वरीषु शशिनाऽह्नि विवस्वता वा
 युष्मन्-मुखेन्दु-दलितेषु तमःसु नाथ ।
 निष्पन्न-शालिवन-शालिनि जीवलोके
 कार्यं कियज्जलधरैर्जलभार-नम्रैः ॥११॥

*Kim śarvarīṣu śaśināhni vivasvatā vā
 yuṣman-mukhendu-daliteṣu tamahsu nātha.
 Niṣpanna-sālivana-sālīni jīvaloke
 kāryam kiyajjaladharairjalabhāra-namraiḥ.*

अन्वयार्थ - [नाथ] हे नाथ! [युष्मन्-मुखेन्दु] आपके मुख-चन्द्र के द्वारा [तमःसु] अन्धकार के [दलितेषु] नष्ट हो जाने पर [शर्वरीषु] रात्रि में [शशिना] चन्द्रमा से [वा] अथवा [अह्नि] दिन में [विवस्वता] सूर्य से [किम्] क्या प्रयोजन है? [जीवलोके] इस संसार में [निष्पन्न-शालिवन-शालिनि] जहाँ पके हुए धान के खेत शोभायमान हो रहे हों, [जलधरैः जलभार-नम्रैः] जल के बोझ से झुके हुए मेघों से [कियत् कार्य] क्या प्रयोजन रह जाता है?

O Lord! What purpose can the moon serve during the night and the sun during the daytime when your moonlike countenance has destroyed all darkness? In this world where the fields are thriving with ripened paddy, what purpose remains to be served by the clouds, bent low by the weight of own water?

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ज्ञानं यथा त्वयि विभाति कृतावकाशम्
नैवं तथा हरि-हरादिषु नायकेषु ।
तेजः स्फुरन्मणिषु याति यथा महत्त्वम्
नैवं तु काच-शकले किरणाकुलेऽपि ॥२०॥

*Jñānam yathā tvayi vibhāti kṛtāvakāśam
naivam tathā hari-harādiṣu nāyakeṣu.
Tejaḥ sphuranmaṇiṣu yāti yathā mahattvam
naivam tu kācaśakale kiraṇākulepi.*

अन्वयार्थ - हे भगवन्! [यथा त्वयि] जिस प्रकार से आप में [ज्ञानम्] ज्ञान [कृतावकाशम्] अवकाश (स्थान) को प्राप्त कर [विभाति] शोभायमान होता है, [तथा] उस प्रकार से [हरि-हरादिषु] हरि-हर (विष्णु-शिव) आदि [नायकेषु] देवों में [न एवम्] वैसा (शोभायमान) नहीं होता है। [यथा] जैसे [स्फुरन्मणिषु] चमकती हुई मणियाँ [तेजः] अपने तेज से [महत्त्वम्] महत्ता को [याति] प्राप्त होती हैं, [तु] निश्चय से [काच-शकले] काँच के टुकड़े [किरणाकुले अपि] (सूर्य आदि की) किरणों से व्याप्त होने पर भी [न एवम्] वैसी (महत्ता को प्राप्त) नहीं होते हैं।

O Lord! The knowledge acquires grandeur when it gets accommodation in you; it does not acquire the same grandeur when found in the devas like Hari-Hara (Viṣṇu-Śiva). The bright jewels acquire value due to own glow; certainly, the pieces of glass do not acquire similar value even if shining due to the external rays (of the sun, etc.).

मन्ये वरं हरि-हरादय एव दृष्टा
 दृष्टेषु येषु हृदयं त्वयि तोषमेति ।
 किं वीक्षितेन भवता भुवि येन नान्यः
 कश्चिन्मनो हरति नाथ! भवान्तरेऽपि ॥२१॥

*Manye varam hari-harādaya eva dṛṣṭā
 dṛṣṭeṣu yeṣu hṛdayam tvayi toṣameti.
 Kim vīkṣitena bhavatā bhuvi yena nānyaḥ
 kaścinmano harati nātha! bhavāntarepi.*

अन्वयार्थ - [नाथ!] हे नाथ! [मन्ये] मैं मानता हूँ कि (मेरे द्वारा) [दृष्टा] देखे गए [हरि-हरादय] हरि-हर (विष्णु-शिव) आदि देव [एव] ही [वरम्] श्रेष्ठ हैं, (क्योंकि) [येषु दृष्टेषु] जिनको देखने के उपरान्त [हृदयं त्वयि तोषम् एति] मन आपके सम्बन्ध में सन्तोष को प्राप्त हो जाता है। (अब) [वीक्षितेन] देखे गए [भवता] आप से [किम्] क्या लाभ है? (वह यह कि-) [येन भुवि] जिससे पृथ्वी पर [अन्यः कश्चित्] कोई अन्य (देव) [मनः] चित्त को [भवान्तरे अपि] जन्मान्तर में भी [न हरति] नहीं हर सकता है, अर्थात् सन्तुष्ट कर सकता है।

इस श्लोक में 'व्याजोक्ति' अलंकार से विपरीत कथन किया गया है। श्लोक का अविरोद्ध अर्थ यह है- "हे प्रभो! इस संसार में आप ही सर्वश्रेष्ठ देव हैं।"*

O Lord! I reckon that the devas like Hari-Hara (Viṣṇu-Śiva) are truly excellent since after seeing them the mind gets contented regarding you. What is the benefit

* देखें, सम्पादक और भाषा-टीकाकार साहित्याचार्य पं. पन्नालाल शास्त्री 'वसन्त' (1961), 'श्रीमानतुङ्गाचार्यविरचित भक्तामरस्तोत्र अर्थात् श्री आदिनाथस्तोत्र', पृ. 26.

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of seeing you now, at a later stage? The benefit is that in this world no other (deva) will be able to abduct or debase the mind, in this life or hereafter.

In this verse *Ācārya Mānatuṅga* has employed a figure-of-speech (*alaṅkāra*) called '*vyājokti*' that uses guile for expression. The actual meaning amounts to, "O Lord! You are the most excellent deva in this world."

स्त्रीणां शतानि शतशो जनयन्ति पुत्रान्
 नान्या सुतं त्वदुपमं जननी प्रसूता ।
 सर्वा दिशो दधति भानि सहस्ररश्मिं
 प्राच्येव दिग्जनयति स्फुरदंशुजालम् ॥२२॥

*Strīṇām śatāni śataśo janayanti putrān
 nānyā sutam tvadupamam jananī prasūtā.
 Sarvā diśo dadhati bhāni sahasraraśmim
 prācyeva digjanayati sphurdaṁśujālam.*

अन्वयार्थ - हे भगवन्! [शतानि स्त्रीणां] सैकड़ों स्त्रियाँ [शतशः पुत्रान्] सैकड़ों पुत्रों को [जनयन्ति] जन्म देती हैं, परन्तु [त्वदुपमम्] आप जैसे [सुतम्] पुत्र को [अन्या] अन्य कोई [जननी] जननी (माँ) [न प्रसूता] पैदा नहीं कर सकती। [भानि] नक्षत्रों को [सर्वाः दिशाः] सभी दिशाएँ [दधति] धारण करती हैं, परन्तु [स्फुरत्] दैदीप्यमान [अंशुजालम्] किरणों के समूह वाले ऐसे [सहस्ररश्मिम्] सूर्य को [प्राची दिक् एव] पूर्व दिशा ही [जनयति] प्रकट करती है।

O Lord! Hundreds of women give birth to hundreds of sons but no mother, other than yours, could give birth to a son like you. All directions have constellations of stars but only the east gives rise to the sun that scatters a huge spectrum of effulgent rays.

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त्वामामनन्ति मुनयः परमं पुमांस-
मादित्यवर्णममलं तमसः पुरस्तात् ।
त्वामेव सम्यगुपलभ्य जयन्ति मृत्युं
नान्यः शिवः शिवपदस्य मुनीन्द्र! पन्थाः ॥२३॥

*Tvāmāmananti munayaḥ paramam pumāṃsa-
mādityavarṇamamalam tamasaḥ purastāt.
Tvāmeva samyagupalabhya jayanti mṛtyum
nānyaḥ śivaḥ śivapadasya munīndra! panthāḥ.*

अन्वयार्थ - [मुनीन्द्र!] हे मुनियों के स्वामी! [मुनयः] मुनिजन [त्वाम्] आपको [आदित्यवर्णम्] सूर्य की तरह तेजस्वी, [अमलम्] मलरहित अथवा निर्मल, और [तमसः पुरस्तात्] मोह-अन्धकार से दूर रहने वाले, [परमं पुमांसम्] परम अर्थात् सर्वोत्तम पुरुष [आमनन्ति] मानते हैं। वे [त्वाम् एव] आपको ही [सम्यक् उपलभ्य] सम्यक् रूप से प्राप्त कर [मृत्युं जयन्ति] मृत्यु को जीतते हैं, अर्थात् निर्वाण पद को प्राप्त करते हैं। [शिवपदस्य] मोक्षपद को पाने का [अन्यः] अन्य कोई दूसरा [शिवः] कल्याणकारी [पन्थाः] मार्ग [न] नहीं है।

O Lord of the Ascetics! (Learned) Ascetics consider you as the Supreme Being who is brilliant like the sun, pristine, and rid of the darkness of delusion. After obtaining you (your attributes) in the right manner, they attain victory over death, i.e., attain the state of liberation. There is no other beneficial path to attain the state of liberation.

त्वामव्ययं विभुमचिन्त्यमसंख्यमाद्यं
 ब्रह्माणमीश्वरमनन्तमनंगकेतुम् ।
 योगीश्वरं विदितयोगमनेकमेकं
 ज्ञानस्वरूपममलं प्रवदन्ति सन्तः ॥२४॥

*Tvāmayayam vibhumacintyamasamkhyamādyam
 brahmāṇamīśvaramanantamanāṅaketum.
 Yogīśvaram viditayogamanekamekam
 jñānasvarūpamamalam pravadanti santaḥ.*

अन्वयार्थ - हे भगवन्! [सन्तः] सज्जन पुरुष [त्वाम्] आपको [अव्ययम्]
 अव्यय (अर्थात् अविनाशी), [विभुम्] विभु (अर्थात् व्यापक - तीनों लोकों
 में आपका ज्ञान फैला होने से), [अचिन्त्यम्] अचिन्त्य (आपका स्वरूप
 चिन्तन के परे होने से), [असंख्यम्] असंख्य (आपके गुण गणना-रहित
 होने से), [आद्यम्] आद्य अर्थात् प्रथम (आदिपुरुष होने से), [ब्रह्माणम्]
 ब्रह्मा (क्योंकि आप सब कर्मों से रहित हैं अथवा अनन्त गुणों से बड़े हुए हैं),
 [ईश्वरम्] ईश्वर (कृतकृत्य होने से), [अनन्तम्] अनन्त (सामान्य स्वरूप
 की अपेक्षा से अन्तरहित होने से), [अनंगकेतुम्] अनंगकेतु (काम को नष्ट
 करने के लिए अग्नि की तरह होने से), [योगीश्वरम्] योगीश्वर
 (योगियों-मुनियों के स्वामी होने से), [विदितयोगम्] विदितयोग (योग व
 ध्यान के पूर्ण ज्ञाता होने से), [अनेकम्] अनेक (पर्यायों की अपेक्षा अनेक
 रूप होने से), [एकम्] एक (सामान्य स्वरूप की अपेक्षा एक रूप होने से),
 [ज्ञानस्वरूपम्] ज्ञानस्वरूप (केवलज्ञान-रूप होने से), तथा [अमलम्]
 अमल (कर्ममल से रहित होने से) [प्रवदन्ति] कहते हैं।*

* देखें, सम्पादक और भाषा-टीकाकार साहित्याचार्य पं. पन्नालाल शास्त्री 'वसन्त' (1961),
 'श्रीमानतुङ्गाचार्यविरचित भक्तामरस्तोत्र अर्थात् श्री आदिनाथस्तोत्र', पृ. 29-31.

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O Lord! The noblemen ascribe the following names to you:

Avyayam – Indestructible; *Vibhum* – Omnipresent (since your knowledge encompasses the three worlds); *Acintyam* – Beyond-reflection (your attributes are beyond reflection); *Asaṃkhyam* – Innumerable (your attributes being innumerable); *Ādyam* – First (being the first *Tīrthaṅkara*); *Brahmāṇam* – Brahmā (being rid of all karmas, or being the possessor of infinite qualities); *Īśvaram* – Supreme-lord (having attained the ultimate); *Anantam* – Eternal (having attained eternity); *Anaṅgaketum* – Lust-destroyer (being like the fire that burns lustful tendencies); *Yogīśvaram* – Lord of the Ascetics; *Viditayogam* – Yoga-knower (having absolute knowledge of the yoga as well as meditation); *Anekam* – Many (being many in respect of the modes); *Ekam* – One (being one in respect of the generality); *Jñānasvarūpam* – Knowledge-nature (being Omniscient); *Amalam* – Pristine (being free from the dirt of karmas).

बुद्धस्त्वमेव विबुधार्चित-बुद्धिबोधात्-
 त्वं शंकरोऽसि भुवनत्रय-शंकरत्वात्।
 धातासि धीर! शिवमार्गविधेर्विधानात्-
 व्यक्तं त्वमेव भगवन्! पुरुषोत्तमोऽसि ॥२५॥

*Buddhastvameva vibudhārcita-buddhibodhāt-
 tvam śaṅkarosi bhuvanatraya-śaṅkaratvāt.
 Dhātāsi dhīra! śivamārgavidhervidhānāt-
 vyaktam tvameva bhagavan! puruṣottamosi.*

अन्वयार्थ - [विबुधार्चित] देवों (अथवा विद्वानों) के द्वारा पूजित [बुद्धि बोधात्] ऐसे बुद्धि अथवा ज्ञान के धारक होने से [त्वम् एव] आप ही [बुद्धः] बुद्ध हैं। [भुवनत्रय] तीनों लोकों में [शंकरत्वात्] शांति अथवा मंगल करने के कारण [त्वम्] आप (ही) [शंकरः असि] शंकर हैं। [धीर!] हे धीर! [शिवमार्गविधेः] मोक्षमार्ग का विधिपूर्वक [विधानात्] विधान करने से [त्वम् एव] आप ही [धाता असि] ब्रह्मा हैं। [भगवन्!] हे स्वामिन्! [त्वम् एव] आप ही [व्यक्तम्] स्पष्ट रूप से [पुरुषोत्तमः असि] मनुष्यों में उत्तम अथवा नारायण हैं।

Being endowed with (perfect) knowledge that causes the devas (and the learned scholars) worship you, you only are Buddha. Being the provider of the well-being and peace to the three worlds, you only are Śaṅkara. O Lord Resolute! Having expounded the right path to liberation, you only are Brahmā. O Lord! Clearly, you only are supreme among all men, i.e., Nārāyaṇa.

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तुभ्यं नमस्त्रिभुवनार्तिहराय नाथ!
 तुभ्यं नमः क्षितितलामल भूषणाय ।
 तुभ्यं नमस्त्रिजगतः परमेश्वराय
 तुभ्यं नमो जिन! भवोदधिशोषणाय ॥२६॥

Tubhyam namastribhuanārtiharāya nātha!
tubhyam namaḥ kṣititalāmala bhūṣaṇāya.
Tubhyam namastrijagataḥ paramēśvarāya
tubhyam namo jina! bhavodadhiśoṣaṇāya.

अन्वयार्थ - [नाथ!] हे स्वामिन्! [त्रिभुवन] तीनों लोकों के [आर्तिहराय] दुःख को हरने वाले, [तुभ्यम्] आपको [नमः 'अस्तु'] नमस्कार हो। [क्षितितल] पृथ्वीतल के [अमल भूषणाय] निर्मल आभूषण स्वरूप, [तुभ्यम्] आपको [नमः 'अस्तु'] नमस्कार हो। [त्रिजगतः] तीनों जगत् के [परमेश्वराय] परमेश्वर स्वरूप, [तुभ्यम्] आपको [नमः 'अस्तु'] नमस्कार हो। [जिन!] हे जिनेन्द्र! [भवोदधि] भवसागर (संसार-समुद्र) के [शोषणाय] सुखाने वाले, [तुभ्यम्] आपको [नमः 'अस्तु'] नमस्कार हो।

O Lord! My adoration to you, the annihilator of the sufferings in the three worlds. My adoration to you, the pristine ornament on the earth. My adoration to you, the Supreme God in the three worlds. O 'Jinendra'! My adoration to you, the drier of the ocean of worldly-existence.

Ācārya Mānatuṅga's Bhaktāmara Stotra

को विस्मयोऽत्र यदि नाम गुणैरशेषै-
 स्त्वं संश्रितो निरवकाशतया मुनीश!
 दोषैरुपात्त-विविधाश्रय-जात-गर्वैः
 स्वप्नान्तरेऽपि न कदाचिदपीक्षितोऽसि ॥२७॥

*Ko vismayotra yadi nāma guṇairāśeṣais-
 tvam saṁśrito niravakāśatayā munīśa!
 Doṣairupātta-vividhāśraya-jāta-garvaiḥ
 svapnāntarepi na kadācidapīkṣitosi.*

अन्वयार्थ - [मुनीश!] हे मुनियों के स्वामी! [यदि] यदि [त्वम्] आप [निः अवकाशतया] अन्य जगह स्थान न मिलने के कारण [अशेषैः] समस्त [गुणैः] गुणों के द्वारा तो [संश्रित] आश्रित हुए हो, तथा [उपात्त] प्राप्त हुए [विविध आश्रय] अनेक आधार से [जात गर्वैः] उत्पन्न हुआ है अहंकार जिनको ऐसे [दोषैः] दोषों के द्वारा [स्वप्नान्तरे अपि] स्वप्न के मध्य में भी [कदाचित् अपि] कभी भी [न ईक्षितः असि] नहीं देखे गए हो, [अत्र] इसमें [कः नाम विस्मयः] क्या आश्चर्य की बात है? अर्थात् कुछ भी नहीं।

(गुणों को संसार में अन्य स्थान नहीं मिला इसलिए वे सब तो आपकी शरण में आ गए। परन्तु समस्त दोष, जिन्हें अन्य स्थान की कमी न होने से अहंकार था, वे आपके पास स्वप्न में भी नहीं आ पाए।)

O Lord of the Ascetics! You have provided refuge to all the merits (*guṇa*) as these could not find shelter anywhere else. But the demerits (*doṣa*), due to the vain of the abundance of the available shelters, have not

आचार्य मानतुङ्ग विरचित भक्तामर स्तोत्र

ever been seen in you, even in a dream. What is surprising in this? Nothing.

(The merits, not being able to find any other shelter, took refuge in you. But the demerits, full of vain of the abundance of available shelters, did not take refuge in you, even in a dream.)

Ācārya Mānatuṅga's Bhaktāmara Stotra

उच्चैरशोक-तरु-संश्रितमुन्मयूख-
माभाति रूपममलं भवतो नितान्तम् ।
स्पष्टोल्लसत्किरणमस्त-तमो-वितानम्
बिम्बं रवेरिव पयोधरपार्श्ववर्ति ॥२८॥

*Uccairāśoka-taru-saṁśritamunmayūkha-
mābhāti rūpamamalam bhavato nitāntam.
Spaṣṭollasatkiraṇamasta-tamo-vitānam
bimbam raveriva payodharapārśvavarti.*

(यहाँ से आठ श्लोकों में, श्लोक संख्या ३५ तक, जिनेन्द्र भगवान् के आठ प्रातिहार्यों का वर्णन प्रारम्भ होता है।)

अन्वयार्थ - [उच्चैः अशोक तरु संश्रितम्] उँचे अशोक वृक्ष के नीचे विराजित तथा [उन्मयूखम्] ऊर्ध्वमुखी (ऊपर की ओर जाती हुई किरण अथवा आभा) ऐसा [भवतः] आपका [अमलम्] उज्ज्वल [रूपम्] रूप है। [स्पष्ट उल्लसत् किरणम्] स्पष्ट रूप से शोभायमान हैं किरणों जिसकी तथा [अस्त तमः वितानम्] नष्ट कर दिया है अन्धकार का विस्तार जिसने ऐसे [पयोधर] मेघ की [पार्श्ववर्ति] समीपता को प्राप्त हुए [रवेः बिम्बम् इव] सूर्य के बिम्ब की तरह, (ऐसा आपका रूप) [नितान्तम्] अत्यन्त [आभाति] शोभित होता है।

(Now onwards, up to verse 35, is the description of the eight divine-splendors (*prātihārya*) that embellish the presence of Lord Jina.)

आचार्य मानतुङ्ग विरचित भक्तामर स्तोत्र

Seated under the tall **Aśoka tree**, your effulgent form is having an upwards diffusing lustre. Your form looks extremely beautiful; it is like the sun which, although in proximity to the clouds, destroys the expanse of darkness with its clear rays that shine magnificently.

The Aśoka Tree

अशोक वृक्ष

Ācārya Pūjyadāda's Bhakti Saṃgraha:

वैडूर्य-रुचिर-विटप प्रवाल-मृदु-पल्लवोपशोभितशाखः ।

श्रीमानशोकवृक्षो वर-मरकत-पत्रगहन-बहलच्छायः ॥५२॥

(श्री नन्दीश्वर भक्ति)

सुन्दर वैडूर्यमणि की कान्ति के समान सुन्दर शाखाओं, पत्तों और पल्लवों सहित उपशाखाओं से शोभित; उत्तम मरकतमणि के समान जिसके हरे पत्ते हैं और जिसकी छाया बहुत घनी है; ऐसा शोभायुक्त अशोक वृक्ष भगवान् के समीप शोभायमान रहता है।

It is endowed with beautiful branches, leaves, and twigs with tender shoots, that bear the brilliance of *vaiduryamani*; its green leaves resemble the excellent *marakatamani* that create extremely dense shade; such enchanting Aśoka tree – *aśoka vṛkṣa* – exists near Lord Jina.

Ācārya Mānatuṅga's Bhaktāmara Stotra

सिंहासने मणिमयूख-शिखाविचित्रे
विभ्राजते तव वपुः कनकावदातम् ।
बिम्बं वियद्विलसदंशुलतावितानं
तुङ्गोदयाद्रि-शिरसीव सहस्ररश्मेः ॥२९॥

*Siṃhāsane maṇimayūkha śikhāvicitre
vibhrājate tava vapuḥ kanakāvadātam.
Bimbam viyadvilasadaṁśulatāvitānam
tuṅgodayādri-śirasīva sahasraraśmeḥ.*

अन्वयार्थ - हे प्रभो! [मणिमयूख] रत्नों की किरणों के [शिखाविचित्रे] अग्रभाग से चित्र-विचित्र [सिंहासने] (रत्नमयी) सिंहासन पर [तव] आपका [कनक अवदातम्] स्वर्ण की तरह उज्ज्वल [वपुः] शरीर [विभ्राजते] शोभायमान हो रहा है। (यह कैसा प्रतीत होता है?) [तुङ्ग उदयाद्रि शिरसि] ऊँचे उदयाचल (पर्वत) के शिखर पर जिसका [अंशुलता वितानम्] किरण-रूपी लताओं का समूह [वियत् विलसत्] आकाश में शोभायमान है, ऐसे [सहस्ररश्मेः बिम्बम् इव] सूर्य के मण्डल की तरह।

O Lord! Your body, gleaming like gold, is looking enchanting above the (bejeweled) throne which is studded with jewels that make its facade shine with multi-hued rays. (How does this appear?) It appears like the sun-disk that shines brightly in the sky with its multitude of rays, on the summit of the towering Udayācala (mountain).

The Bejeweled Throne

सिंहासन

Ācārya Pūjyadāda's Bhakti Saṃgraha:

स्फुरितांशु-रत्न-दीधिति परिविच्छुरिताऽमरेन्द्र-चापच्छायम् ।

ध्रियते मृगेन्द्रवयैः स्फटिक-शिलाघटित-सिंहविष्टरमतुलम् ॥५९॥

(श्री नन्दीश्वर भक्ति)

जिसके देदीप्यमान रत्नों की किरणों, जो इन्द्रधनुष की कान्ति को धारण करती हैं, चारों ओर फैल रही हैं; जो स्फटिक पाषाण से निर्मित है; और जो सिंह के प्रतीक-चिह्नों से युक्त है; ऐसे अतुल शोभायमान उत्कृष्ट सिंहासन के (चार अंगुल) ऊपर भगवान् जिनेन्द्र विराजते हैं।

Whose brilliant rays, with lustre of the rainbow, spread all around; which is made of crystal-stone called '*sphaṭika*'; and which bears the marks of the lion; on such a bejeweled throne (*siṃhāsana*) of unparalleled beauty Lord Jina sits, about two inches above, without touching it.

कुन्दावदात-चल चामर-चारु शोभं
 विभ्राजते तव वपुः कलधौत-कान्तम् ।
 उद्यच्छशाङ्क-शुचि-निर्झर-वारिधार-
 मुच्चैस्तटं सुरगिरेरिव शातकौम्भम् ॥३०॥

*Kundavadāta-cala cāmara-cāru-śobham
 vibhrājate tava vapuḥ kaladhauta-kāntam.
 Udyacchaśāṅka-śuci-nirjhara-vāridhāra-
 muccaistaṭam suragireriva śātakaumbham.*

अन्वयार्थ - हे प्रभो! [कुन्द अवदात] कुन्द पुष्प के समान निर्मल-श्वेत
 [चल चामर-चारु शोभम्] हिलते हुए सुन्दर चामरों की शोभा से युक्त,
 [कलधौत-कान्तम्] स्वर्ण की कान्ति को लिए हुए [तव] आपका [वपुः]
 शरीर [विभ्राजते] शोभायमान होता है। (यह कैसा प्रतीत होता है?)
 [सुरगिरेः] सुमेरु पर्वत के [शातकौम्भम्] स्वर्णमयी [उच्चैः तटम् इव]
 ऊँचे तट के समान, जिस पर [उद्यत् शशाङ्क] उदीयमान चन्द्रमा के सदृश
 [शुचि निर्झर वारिधारम्] शुक्ल झरनों की जलधारा बह रही हो।

O Lord! Your body, with the lustre of gold, looks enchanting as it is accompanied by the beauty of the waving **hand-fans**, white as the flower 'kunda' (a kind of jasmine). (How does this appear?) It appears like the high, golden slope of the Sumeru mountain on which are flowing the streams of pristine water, white as the rising moon.

The Hand-fans

चामर

Ācārya Pūjyadāda's Bhakti Saṁgraha:

कटक-कटिसूत्र-कुण्डल-केयूर-प्रभृति-भूषितांगौ स्वंगौ ।

यक्षौ कमलदलाक्षौ परिनिक्षिपतः सलीलचामरयुगलम् ॥५४॥

(श्री नन्दीश्वर भक्ति)

स्वर्णमय कड़ा, करधनी, कुण्डल, बाजूबन्द आदि आभूषणों से जिनके शरीर की शोभा बढ़ रही है, जिनके नेत्र कमलदल के समान सुन्दर हैं, ऐसे स्वाभाविक रूप से भी सुन्दर आकृति के धारक दो यक्ष जिनेन्द्रदेव के दोनों ओर लीलापूर्वक चामर-युगल को ढोरते हैं।

Two devas, called '*yakṣa*', who are naturally handsome but whose beauty is enhanced by many kinds of gold ornaments like bangles, waist-chains, earrings and bracelets, and whose eyes are beautiful like the lotus-petal, constantly swing theatrically the two hand-fans (*cāmara*), one on each side of Lord Jina.

Ācārya Mānatuṅga's Bhaktāmara Stotra

छत्रत्रयं तव विभाति शशाङ्कान्त-
मुच्चैः स्थितं स्थगित-भानुकर-प्रतापम् ।
मुक्ताफल-प्रकरजाल-विवृद्ध-शोभं
प्रख्यापयत्त्रिजगतः परमेश्वरत्वम् ॥३१॥

*Chatratrayam tava vibhāti śaśāṅkakānta
muccaiḥ sthitam sthagita-bhānukara-pratāpam.
Muktāphala-prakarajāla-vivṛdha-śobham
prakhyāpayattrijagataḥ paramēśvaratvam.*

अन्वयार्थ - हे प्रभो! [शशाङ्कान्तम्] चन्द्रमा की कान्ति को लिए हुए,
[भानुकर-प्रतापम्] सूर्य की किरणों के प्रताप को [स्थगित] रोकने वाले
तथा [मुक्ताफल] मोतियों के [प्रकरजाल] समूह (झालर) से [विवृद्ध
शोभम्] बढ़ती हुई शोभा को धारण करने वाले [तव उच्चैः स्थितम्]
आपके ऊपर स्थित [छत्रत्रयम्] छत्रत्रय (तीन छत्र) [त्रिजगतः]
(आपके) तीन जगत् के [परमेश्वरत्वम्] परमेश्वरत्व (स्वामित्व) को
[प्रख्यापयत्] प्रकट करते हुए [विभाति] शोभायमान हो रहे हैं।

O Lord! The **three-tier canopy**, stationed above you, carries the lustre of the moon; it obliterates the intense rays of the sun; and the frills, made of pearls, add to its beauty. While signalling your lordship over the three worlds, it looks enchanting.

The Three-tier Canopy

छत्रत्रय

Ācārya Pūjyadāda's Bhakti Saṃgraha:

त्रिभुवनपतितालाञ्छनमिन्दुत्रय-तुल्यमतुलमुक्ता-जालम् ।

छत्रत्रयं च सुबृहद्वैडूर्य-विकल्प-दण्डमधिक-मनोज्ञम् ॥५७॥

(श्री नन्दीश्वर भक्ति)

तीनों लोकों के स्वामित्व का चिह्न स्वरूप, जो तीन चन्द्रमाओं के समान हैं, जिनमें अनुपम मोतियों की झालरें लटक रही हैं, और जिनके दण्ड विशाल वैडूर्य मणियों से युक्त हैं, ऐसे बहुत ही मनोहर तीन छत्र भगवान् के ऊपर सुशोभित होते हैं।

Which signify lordship over the three worlds; which are like the three moons; which are having frills made of exquisite pearls; and whose staffs are made of large *vaiḍūrya* gems; such extremely enchanting three-tier canopy – *chatra* – adorns the space right on top of Lord Jina.

Ācārya Mānatuṅga's Bhaktāmara Stotra

गम्भीर-तार-रव-पूरित-दिग्विभाग-
 स्त्रैलोक्य-लोक-शुभसंगम-भूतिदक्षः ।
 सद्धर्मराज-जयघोषण-घोषकः सन्
 खे दुन्दुभिध्वनति ते यशसः प्रवादी ॥३२॥

*Gambhīra-tāra-rava-pūrīta-digvibhāgas-
 trailokya-loka-śubhasaṅgama-bhūtidakṣaḥ.
 Saddharmarāja-jayaghoṣaṇa-ghoṣakaḥ saṅ
 khe dundubhirdhvanati te yaśasaḥ pravādi.*

अन्वयार्थ - हे प्रभो! [गम्भीर-तार] गम्भीर और उच्च [रव] शब्द से [पूरित दिग्विभागः] दिशाओं के विभाग को पूर्ण करने वाला, [त्रैलोक्य लोक शुभसंगम] तीन लोक के जीवों को शुभ समागम की [भूतिदक्षः] सम्पत्ति प्राप्त कराने में समर्थ, [सद्धर्मराज] समीचीन धर्म के स्वामी अर्थात् तीर्थंकर की [जयघोषण घोषकः] जय-घोषणा करने वाला, [दुन्दुभिः] दुन्दुभि (बाजा) [ते] आपके [यशसः] यश का [प्रवादी सन्] कथन करता हुआ [खे] आकाश में [ध्वनति] नाद करता है।

O Lord! The (dulcet) **sound of kettledrums**, proclaiming your glory, fills up the sky. Its deep and magnificent sound cements all distinction between the directions; it enables the living-beings of the three worlds to take delight, as it were, in the wealth of the divine congregation; and it announces the victory of the Lord of True Religion, i.e., the *Tīrthaṅkara*.

The Sound of Kettledrums

दुन्दुभिनाद

Ācārya Pūjyadāda's Bhakti Saṃgraha:

प्रबलपवनाभिघात प्रक्षुभितसमुद्र-घोषमन्द्रध्वानम् ।

दध्वन्यते सुवीणा-वंशादि-सुवाद्य-दुन्दुभिस्तालसमम् ॥५६॥

(श्री नन्दीश्वर भक्ति)

प्रबल वायु के घात से क्षोभित हुए समुद्र के गम्भीर शब्द के समान जिनके मनोहर शब्द हो रहे हैं, ऐसे वीणा, बंसी आदि उत्तम बाजों के साथ दुन्दुभि बाजे ताल के अनुसार बार-बार मनोहर ध्वनि करते रहते हैं।

Together with other excellent instruments, like the lute and the flute, the kettledrums continue to produce rhythmic and dulcet music – *dundubhināda* – that sounds like the enchanting and deep euphony produced by the restive sea when its surface is struck by strong winds.

Ācārya Mānatuṅga's Bhaktāmara Stotra

मन्दार-सुन्दर-नमेरु-सुपारिजात
सन्तानकादि कुसुमोत्कर वृष्टिरुद्धा ।
गन्धोदविन्दु-शुभमन्द-मरुत्प्रपाता
दिव्या दिवः पतति ते वचसां ततिर्वा ॥३३॥

*Mandāra-sundara-nameru-supārijāta
santānakādi kusumotkara vṛṣṭiruddhā.
Gandhodavindu-śubhamanda-marutprapātā
divyā divaḥ patati te vacasām tatirvā.*

अन्वयार्थ - हे प्रभो! [गन्धोदविन्दु] सुगन्धित जल की बूँदों और [शुभमन्द मरुत् प्रपाता] उत्तम मन्द हवा के साथ है गिरना जिसका, ऐसी [उद्धा] श्रेष्ठ और [दिव्या] मनोहर [मन्दार-सुन्दर-नमेरु-सुपारिजात-सन्तानकादि] मन्दार, सुन्दर, नमेरु, सुपारिजात, सन्तानक आदि [कुसुमोत्कर वृष्टिः] कल्पवृक्षों के पुष्प-समूहों की वर्षा [ते] आपके [वचसाम्] वचनों की [ततिः वा] पंक्ति की तरह [दिवः] आकाश से [पतति] गिरती है।

O Lord! Accompanied by the fragrant droplets of water afloat in pleasing and gentle breeze, the **shower of flowers** comprising excellent and attractive varieties including *mandāra*, *sundara*, *nameru*, *supārijāta* and *santānaka* that bloom on the wish-fulfilling-tree, called *kalpavṛkṣa*, falls from the sky; the shower appears as if a sequence of your divine words.

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The Shower of Flowers

पुष्पवृष्टि

Ācārya Pūjyadāda's Bhakti Saṁgraha:

मन्दार-कुन्द-कुवलय-नीलोत्पल-कमल-मालती-बकुलाद्यैः ।

समदभ्रमर-परीतैर्व्यामिश्रा पतति कुसुमवृष्टिर्नभसः ॥५३॥

(श्री नन्दीश्वर भक्ति)

मदोन्मत्त भ्रमरों के गुंजार से युक्त मन्दार, कुन्द, कुवलय (रात्रिविकासी कमल), नील-कमल, श्वेत-कमल, मालती, बकुल आदि से मिली हुई पुष्पवृष्टि आकाश से सदा होती रहती है।

There is incessant shower mixed with flowers of various kinds – *puṣpavṛṣṭi* – including *mandāra* (flower of the coral tree), *kunda* (jasmine), *kuvalaya* (lotus that blooms at night), *nīlakamala* (blue lotus), *kamala* (white lotus), *mālatī* (a kind of jasmine) and *bakula* (flower of the *bakula* tree). Bees, intoxicated with the fragrance of the flowers, keep buzzing around.

शुम्भत्प्रभावलय-भूरिविभा विभोस्ते
 लोकत्रये द्युतिमतां द्युतिमाक्षिपन्ती ।
 प्रोद्यद्दिवाकर-निरन्तर-भूरि-संख्या
 दीप्त्या जयत्यपि निशामपि सोमसौम्याम् ॥३४॥

*Śumbhatprabhāvalaya-bhūrivibhā vibhoste
 lokatrāye dyutimatam dyutimākṣipantī.
 Prodyaddivākara-nirantara-bhūri-saṁkhyā
 dīptyā jayatyapi niśāmapī somasaumyām.*

अन्वयार्थ - [विभोः] हे प्रभो! [ते] आपके [शुम्भत्] शोभायमान [प्रभावलय] भामण्डल की [भूरि] विशाल [विभा] कान्ति [लोकत्रये द्युतिमताम्] तीनों लोकों के कान्तिमान पदार्थों की [द्युतिम्] कान्ति को [आक्षिपन्ती] तिरस्कृत करने वाली है। वह [निरन्तर-भूरि-संख्या] निरन्तर व संख्या में अनेक [प्रोद्यद्दिवाकर] उगते हुए सूर्यों की तथा [निशाम् अपि] रात्रि में भी [सोमसौम्याम्] चन्द्रमा की सुन्दर (शीतल) [दीप्त्या अपि] दीप्ति को भी [जयति] जीत रही है।

O Lord! The magnificence of your enchanting halo (*bhāmaṇḍala*) derides the brightness of all effulgent objects in the three worlds. While it subdues the intensity of the constantly shining large number of rising suns, it also gets the better of the soothing luminance of the moon, seen at night.

The Halo of Lord Jina

भगवान् का भामण्डल

Ācārya Pūjyadāda's Bhakti Saṃgraha:

आकस्मिकमिव युगपद् दिवसकर-सहस्रमपगत-व्यवधानम् ।

भामण्डलमविभावित रात्रिर्दिवभेदमतितरामाभाति ॥५५॥

(श्री नन्दीश्वर भक्ति)

अर्हन्त भगवान् का प्रभा-मण्डल बहुत ही सुशोभित होता है। वह ऐसा जान पड़ता है मानो आवरणरहित सहस्रों सूर्य एक साथ अकस्मात् उदय हो आये हों। उस प्रभा-मण्डल से समवसरण में रात्रि तथा दिन का भेद विलुप्त हो जाता है।

Lord Jina has the halo (*bhāmaṇḍala*) of unmatched beauty. Its brightness matches the brightness of thousands of suns that have suddenly risen together in the clear sky. Due to the luminance of Lord's halo, the segregation of the day and the night vanishes in the heavenly Pavilion (*samavasaraṇa*).

स्वर्गापवर्ग-गम-मार्ग-विमार्गणेष्टः
 सद्धर्मतत्त्व-कथनैक-पटुस्त्रिलोक्याः ।
 दिव्यध्वनिर्भवति ते विशदार्थ-सर्व
 भाषा-स्वभावपरिणाम-गुणैः प्रयोज्यः ॥३५॥

*Svargāpavarga-gama-mārga-vimārgaṇeṣṭaḥ
 saddharmatattva-kathanaika-paṭustrilokyāḥ.
 Divyadhvanirbhavati te viśadārtha-sarva
 bhāṣā-svabhāvapariṇama-guṇaiḥ prayojyaḥ.*

अन्वयार्थ - हे प्रभो! [ते] आपकी [दिव्यध्वनिः] दिव्यध्वनि [स्वर्ग
 अपवर्ग] स्वर्ग और मोक्ष को [गम-मार्ग] जाने वाले मार्ग के [विमार्गण
 इष्टः] खोजने के लिए इष्ट, [त्रिलोक्याः] तीनों लोकों के जीवों के लिए
 [सद्धर्मतत्त्व कथनैक पटुः] समीचीन धर्मतत्त्व के कथन करने में अत्यन्त
 समर्थ, और [विशदार्थ सर्व-भाषा स्वभाव-परिणाम-गुणैः प्रयोज्यः]
 स्पष्ट अर्थ वाली सम्पूर्ण भाषाओं में परिवर्तित होने वाले स्वाभाविक गुण से
 सहित [भवति] होती है।

O Lord! Your divine-voice (*divyadhvani*) is beneficial to those exploring the path leading to the heaven and liberation. It is wholly able to expound, for the living-beings of the three worlds, the true nature of the dharma. Its natural characteristic is that it can, by itself, get transformed into all languages, with clear meaning.

The Divine-voice of Lord Jina

भगवान् की दिव्यध्वनि

भगवान् की वाणी अर्थात् दिव्यध्वनि तीन लोक को हितकर, मधुकर एवं विशद होती है। वह ऊर्ध्व-अधो-मध्य लोकवर्ती समस्त जीवसमूह को विशुद्ध आत्मतत्त्व की उपलब्धि का उपाय कहने वाली होने से हितकर है, परमार्थरसिक जनों के मन को हरने वाली होने से मधुर है और समस्त शंकादि दोषों के स्थान दूर कर देने से विशद (निर्मल, स्पष्ट) है।¹

For living-beings in the three worlds, the Words of the 'Jina' (*Tīrthaṅkara*) delivered through the divine-voice (*divyadhvani*) are beneficial (*hitakārī*), pleasing (*madhura*) and unambiguous (*viśada*).

The Words of the 'Jina' are beneficial (*hitakārī*) since these expound the means to attain the own-nature (*svabhāva*) of the pure-soul (*śuddhātmā*).

The Words of the 'Jina' are pleasing (*madhura*) as the men desirous of own-welfare get captivated by these Words.

The Words of the 'Jina' are unambiguous (*viśada*, *nirmala*, *spaṣṭa*) as these are without the imperfections of doubt (*saṁśaya*), indefiniteness (*vimoha* or *anadhyavasāya*), and perversity (*viparyaya* or *vibhrama*).

भगवान् जिनेन्द्र की दिव्यध्वनि अठारह महाभाषा, सात-सौ क्षुद्र-भाषा तथा और भी जो संज्ञी जीवों की समस्त अक्षर-अनक्षरात्मक भाषाएँ हैं उनमें तालु, दाँत, ओष्ठ और कण्ठ के व्यापार से रहित होकर एक ही समय (एक साथ) भव्य जीवों को उपदेश देती है।²

1. देखें, आचार्य कुन्दकुन्द, 'पञ्चास्तिकाय', टीका- गाथा 1, पृ. 6

2. देखें, आचार्य यतिवृषभ, 'तिलोयपण्णत्ती-२', गाथा 910-911, पृ. 279-280

Ācārya Mānatuṅga's Bhaktāmara Stotra

The divine-voice (*divyadhvani*) of Lord 'Jina' is heard and enjoyed by all worthy (*bhavya*) living-beings-with-mind (*saṃjñī*) in their respective tongue, with-words or without-words. The languages include eighteen major-languages (*mahābhāṣā*) and seven hundred minor-languages (*śudrabhāṣā*). His voice is without the movement of the glottis, teeth, lips, or throat and is, therefore, termed *anākṣarī* (without letters).

Ācārya Pūjyadāda's Bhakti Saṃgraha:

ध्वनिरपि योजनमेकं प्रजायते श्रोतृहृदयहारि-गम्भीरः ।

ससलिलजलधरपटल ध्वनितमिव प्रविततान्तराशावलयम् ॥५८॥

(श्री नन्दीश्वर भक्ति)

जो सजल मेघ की गर्जना के समान गम्भीर है; जो दिशाओं के अन्तराल को व्याप्त करने वाली है; और जो कर्ण और हृदय को हरने वाली है; ऐसी भगवान् की दिव्यध्वनि भी एक योजन तक पहुँचती है।

Which is deep like the thunder of the rain-clouds; which transcends all segregations of the directions; and which is extremely pleasing to the ears and the heart; such divine-voice – *divyadhvani* – of Lord Jina, too, reaches the distance of one *yojana* (= 8 miles).

Ācārya Samantabhadra's Ratnakaraṇḍaka-śravakācāra:

अनात्मार्थं विना रागैः शास्ता शास्ति सतो हितम् ।

ध्वनन् शिल्पिकरस्पर्शान्मुरजः किमपेक्षते ॥८॥

आप्त भगवान् राग के बिना, अपना प्रयोजन न होने पर भी, समीचीन-भव्यजीवों को हित का उपदेश देते हैं क्योंकि बजाने वाले के हाथ के स्पर्श से

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शब्द करता हुआ मुरज (मृदंग) क्या अपेक्षा रखता है? अर्थात् कुछ भी नहीं।

The World Teacher (*āpta*) is free from attachment and, therefore, delivers his discourse without self-interest for the well-being of the worthy (*bhavya*) souls; what does the drum (*mṛdaṅga*) long for as it makes sound on the touch of the drummer's hand?

उन्निद्रहेम-नवपंकज-पुञ्जकान्ति-
 पर्युल्लसन्नखमयूख-शिखाभिरामौ ।
 पादौ पदानि तव यत्र जिनेन्द्र! धत्तः
 पद्मानि तत्र विबुधाः परिकल्पयन्ति ॥३६॥

*Unnidrahema-navapaṅkaja-puñjakānti
 paryullasannakhamayūkha-śikhābhirāmau.
 Pādau padāni tava yatra jinendra! dhattaḥ
 padmāni tatra vibudhāḥ parikalpayanti.*

(भगवान् के विहार के समय उनके चरण-कमलों के नीचे देव
 दिव्य कमलों की रचना करते हैं।)

अन्वयार्थ - [जिनेन्द्र!] हे जिनेन्द्रदेव! [उन्निद्रहेम] प्रस्फुटित स्वर्ण के
 [नवपंकज पुञ्जकान्ति] नवीन कमल-समूह के समान कान्ति के द्वारा
 [पर्युल्लसन्] सब ओर से शोभायमान, [नखमयूख] नखों की किरणों के
 [शिखाभिरामौ] अग्रभाग से सुन्दर [तव] आपके [पादौ] चरण [यत्र]
 जहाँ [पदानि धत्तः] कदम रखते हैं [तत्र] वहाँ [विबुधाः] देव [पद्मानि]
 कमलों की [परिकल्पयन्ति] रचना कर देते हैं।

(As the Lord moves above the ground –
ākāśagamana – the devas create rows of
 divine lotus flowers under his Lotus-Feet.)

O 'Jinendradeva'! Your Feet have all-round beauty that
 is like fresh lotuses made of lustrous gold; the rays
 emanating from the front of your nails make these

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enchanting. Wherever you take a step, the devas create (rows of) lotuses under your Feet.

Divine Lotuses under Lord's Feet

भगवान् के चरण-कमलों के नीचे दिव्य कमलों की रचना

Ācārya Pūjyadāda's Bhakti Saṃgraha:

वर पद्मराग-केसरमतुलसुख-स्पर्शहिममय-दलनिचयम् ।

पादन्यासे पद्मं सप्त पुरः पृष्ठतश्च सप्त भवन्ति ॥४६॥

(श्री नन्दीश्वर भक्ति)

उन कमलों में उत्तम पद्मरागमणि-केसर होता है, स्पर्श करने मात्र से अत्यन्त सुखकर ऐसे स्वर्णमय पत्तों से वे बने होते हैं। एक कमल भगवान् के चरण-कमल के नीचे रहता है, सात कमल आगे और सात कमल पीछे रहते हैं। 'च' शब्द से अन्य समस्त कमलों की पंक्तियाँ ले लेनी चाहियें। (15 पंक्तियाँ तथा प्रत्येक पंक्ति में 15 कमल; इस प्रकार कुल मिलाकर 225 कमल होते हैं।)

The lotuses created by the devas have excellent saffron of *padmarāgamaṇi*. These have golden petals whose mere touch is extremely delightful. One lotus is under the Lord's Feet, seven in the front and seven in the back. From the word '*ca*' in the verse, other rows should also be interpreted. (There are a total of 15 rows of 15 flowers each, making a total of 225 lotus flowers.)

Ācārya Mānatuṅga's Bhaktāmara Stotra

इत्थं यथा तव विभूतिरभूज्जिनेन्द्र
 धर्मोपदेशन-विधौ न तथा परस्य ।
 यादृक्प्रभा दिनकृतः प्रहतान्धकारा
 तादृक्कुतो ग्रहगणस्य विकाशिनोऽपि ॥३७॥

*Ittham yathā tava vibhūtirabhūjjinendra
 dharmopadeśana-vidhau na tathā parasya.
 Yādṛkprabhā dinakṛtaḥ prahatāndhakārā
 tādṛkkuto grahagaṇasya vikāśinopi.*

अन्वयार्थ - [जिनेन्द्र] हे जिनेन्द्रदेव! [इत्थं] इस प्रकार [धर्मोपदेशन विधौ] धर्मोपदेश के विधान (कार्य) में [तव] आपकी [यथा] जैसी [विभूतिः] विभूति [अभूत्] हुई थी, [तथा] वैसी [परस्य] किसी दूसरे की [न 'अभूत्'] नहीं हुई थी। [प्रहतान्धकारा] अन्धकार को नष्ट करने वाली [यादृक्] जैसी [प्रभा] कान्ति [दिनकृतः] सूर्य की होती है, [तादृक्] वैसी [विकाशिनः अपि] प्रकाशमान भी [ग्रहगणस्य] अन्य ग्रहों की [कुतः] कहाँ हो सकती है? (अर्थात् नहीं हो सकती है।)

O 'Jinendradeva'! This way, your magnificence, as you delivered discourses on the dharma, was unmatched by anyone else. For disintegration of darkness, how can the other shining planets (stars) match the effulgence of the sun?

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श्च्योतन्मदाविल-विलोल-कपोलमूल-
मत्तभ्रमद्-भ्रमरनाद-विवृद्धकोपम् ।
ऐरावताभमिभमुद्धतमापतन्तं
दृष्ट्वा भयं भवति नो भवदाश्रितानाम् ॥३८॥

*Ścyotanmadāvila-vilola-kapolamūla-
mattabhramada-bhramaranāda-vivṛddhakopam.
Airāvatābhamibhamuddhatamāpatantam
dr̥ṣṭvā bhayam bhavati no bhavadāśritānām.*

अन्वयार्थ - हे प्रभो! [भवत् आश्रितानाम्] आपके आश्रित जनों को [श्च्योतन् मदाविल विलोल कपोलमूल] चञ्चल गालों के मूल भाग में अर्थात् गण्डस्थल में झरते हुए मद-जल से मलिन, और [मत्त-भ्रमद्] मस्ती में घूमते हुए [भ्रमरनाद] भौरों के शब्द से [विवृद्धकोपम्] बड़ गया है क्रोध जिसका, ऐसे [ऐरावताभम् उद्धतम् इभम् आपतन्तम्] ऐरावत की तरह उदण्ड हाथी को सामने आते हुए [दृष्ट्वा] देखकर [भयम्] भय [नो भवति] नहीं होता।

O Lord! The men who have taken refuge in you are not intimidated by the sight of the approaching untamed Airāvata-like (huge, celestial) elephant, inebriated by the streaming fluid, signifying pride, over its restive temples, and whose anger is heightened by the buzzing of the stirred up bees.

भिन्नेभ-कुम्भ-गलदुज्ज्वल-शोणिताक्त

मुक्ताफल-प्रकर-भूषित-भूमिभागः ।

बद्धक्रमः क्रमगतं हरिणाधिपोऽपि

नाक्रामति क्रमयुगाचल-संश्रितं ते ॥३९॥

*Bhinnebha-kumbha-galadujjvala-śoṇitākta
muktāphala-prakara-bhūṣita-bhūmibhāgaḥ.
Baddhakramaḥ kramagatam hariṇādhipopi
nākrāmati kramayugācala-saṁśritam te.*

अन्वयार्थ - हे प्रभो! [भिन्न इभ] विदीर्ण हाथी के [कुम्भगलद्] गण्डस्थल से झरते (गिरते) हुए [उज्ज्वल शोणिताक्त] उज्ज्वल तथा खून से भीगे हुए [मुक्ताफल-प्रकर-भूषित-भूमिभागः] मोतियों के समूह के द्वारा भूषित किया है भूमि का भाग जिसने, तथा [बद्धक्रमः] जो छलांग मारने के लिए तैयार है [क्रमगतं] (शिकार को) अपने पंजों के बीच (लाने के लिए), [हरिणाधिपः अपि] ऐसा सिंह भी [ते] आपके [क्रमयुगाचल संश्रितम्] चरण-युगल रूप पर्वत का आश्रय लेने वाले पुरुष पर [न आक्रामति] आक्रमण नहीं करता है।

O Lord! The lion which has adorned a patch of the earth with bright and blood-stained pearls that have fallen out of the elephant's ripped forehead; which is ready to pounce in order to clamp the prey between its jaws; even such a lion does not attack the man who has taken refuge in the duo of your Mountain-Feet.

आचार्य मानसुङ्ग विरचित भक्तामर स्तोत्र

कल्पान्तकाल-पवनोद्धत-वह्निकल्पं
दावानलं ज्वलितमुज्ज्वलमुत्स्फुलिंगम् ।
विश्वं जिघत्सुमिव सम्मुखमापतन्तं
त्वन्नामकीर्तन-जलं शमयत्यशेषम् ॥४०॥

*Kalpāntakāla-pavanoddhata-vahnikalpam
dāvānalam jvalitamujjvalamutsphulingam.
Viśvam jighatsumiva sammukhamāpatantam
tvannāmakīrtana-jalam śamayatyāśeṣam.*

अन्वयार्थ - हे प्रभो! [त्वन्नामकीर्तन-जलम्] आपके नाम का कीर्तन रूपी जल [सम्मुखम्] सामने [आपतन्तम्] आती हुई [दावानलम्] वन की अग्नि को [अशेषम् शमयति] पूर्ण रूप से बुझा देता है। (वह अग्नि कैसी है?) [कल्पान्तकाल पवनोद्धत वह्निकल्पम् ज्वलितम्] प्रलयकाल की वायु की प्रचण्डता से उद्धत अग्नि के तुल्य प्रज्वलित, [उज्ज्वलम्] उज्ज्वल, [उत्स्फुलिंगम्] जिसमें ऊपर उठती चिनगारियाँ निकल रही हों, तथा [विश्वं जिघत्सुम् इव] जिसकी संसार को भक्षण करने की इच्छा हो।

O Lord! The water in form of your adoration extinguishes completely the approaching forest conflagration. (What kind of conflagration?) The conflagration that is escalated by the strong wind which appears to be signalling the end of the world; that is blazing; that is emitting soaring sparks; and that seems inclined to consume the world.

रक्तेक्षणं समदकोकिलकण्ठनीलं
 क्रोधोद्धतं फणिनमुत्फणमापतन्तम् ।
 आक्रामति क्रमयुगेण निरस्तशंक-
 स्त्वन्नामनागदमनी हृदि यस्य पुंसः ॥४१॥

*Raktekṣaṇam samadakokilakaṇṭhanīlam
 krodhoddhatam phaṇinamutphaṇamāpatantam.
 Ākrāmati kramayugeṇa nirastasaṅkas-
 tvannāmanāgadamanī hṛdi yasya puṃsaḥ.*

अन्वयार्थ - हे प्रभो! [यस्य पुंसः] जिस पुरुष के [हृदि] हृदय में [त्वत् नाम नागदमनी] आपके नाम-रूपी नागदमनी (नागदौन) औषध विद्यमान है, वह [आपतन्तम्] सामने आने वाले [फणिनम्] सर्प को [निरस्त शंकः] शंका-रहित होता हुआ [क्रमयुगेण] दोनों पैरों से [आक्रामति] लाँघ जाता है। (कैसा है वह सर्प?) [रक्त ईक्षणम्] लाल-लाल आँखों वाला, [समद कोकिल कण्ठनीलम्] मद्युक्त कोयल के कण्ठ के समान काला, [क्रोधोद्धतम्] क्रोध से उद्दण्ड और [उत्फणम्] फण ऊपर उठाये हुए।

O Lord! The man whose heart carries the *nāgadamanī* medicine in form of your name steps across with his two feet, and with no uncertainty, the approaching serpent. (What kind of serpent?) Its eyes are red; it is black as the neck of the prideful cuckoo; it is fuming with anger; and it has raised hood.

आचार्य मानतुङ्ग विरचित भक्तामर स्तोत्र

वल्गात्तुरंग-गजगर्जित-भीमनाद-
माजौ बलं बलवतामपि भूपतीनाम् ।
उद्यद्दिवाकर-मयुखशिखापविद्धं
त्वत्कीर्तनात्तम इवाशु भिदामुपैति ॥४२॥

*Valgatturaṅga-gajagarjita-bhīmanāda-
mājau balam balavatāmapī bhūpatināma.
Udyaddivākara-mayūkhaśikhāpavidddham
tvatkīrtanāttam ivāśu bhidāmupaiti.*

अन्वयार्थ - हे प्रभो! [त्वत्कीर्तनात्] आपके यशोगान से [आजौ] युद्धक्षेत्र में [वल्गात् तुरंग गजगर्जित-भीमनाद] उछलते हुए घोड़ों और हाथियों की गर्जना से भयंकर हो रहा है शब्द जिसमें ऐसी [भूपतीनाम्] राजाओं की [बलवताम्] पराक्रमी [बलम् अपि] सेना भी [उद्यत् दिवाकर] उगते हुए सूर्य की [मयुखशिखा] किरणों के अग्रभाग से [अपविद्धं] बाँधे गए अर्थात् नष्ट हुए [तमः इव] अन्धकार की तरह [आशु] शीघ्र ही [भिदाम् उपैति] विनाश को प्राप्त हो जाती है।

O Lord! Due to your adoration even the mighty army of the kings, that is making the battlefield reverberate dreadfully with the roars of the leaping horses and elephants, gets subjugated; it is like the destruction of the darkness, in no time, by the first rays of the rising sun.

Ācārya Mānatuṅga's Bhaktāmara Stotra

कुन्ताग्र-भिन्नगज-शोणित-वारिवाह-
वेगावतार-तरणातुर-योधभीमे ।
युद्धे जयं विजितदुर्जय-जेयपक्षा-
स्त्वत्पादपंकज-वनाश्रयिणो लभन्ते ॥४३॥

*Kuntāgra-bhinnagaja-śoṇita-vārivāha-
vegāvatāra-taraṇātura-yodhabhīme.
Yuddhe jayam vijitadurjaya-jeyapakṣāś-
tvatpādapaṅkaja-vanāśrayiṇo labhante.*

अन्वयार्थ - हे प्रभो! [त्वत्पादपंकज वनाश्रयिणः] आपके चरण-रूपी कमलों के वन का आश्रय लेने वाले (पुरुष) [कुन्ताग्र भिन्नगज] भालों के अग्रभाग से विदारे गए हाथियों के [शोणित वारिवाह] खून रूपी जल के प्रवाह में [वेगावतार तरणातुर] शीघ्रता से उतरने और तैरने के लिए आतुर [योधभीमे] योद्धाओं के द्वारा भयंकर [युद्धे] युद्ध में [दुर्जय जेयपक्षाः] दुर्जय शत्रुपक्ष को [विजित] जीतने वाले होकर [जयम्] विजय [लभन्ते] पाते हैं।

O Lord! Those (men) who take refuge in your Feet – that are like the wooded land colonized by lotuses – emerge victorious in the fierce battle against invincible warriors who are keen to quickly step into and swim in the stream of water, nay blood, flowing out of the bodies of the elephants ripped open by the pointed fronts of the spears.

आचार्य मानतुङ्ग विरचित भक्तामर स्तोत्र

अम्भोनिधौ क्षुभित-भीषण-नक्रचक्रम्
पाठीनपीठ-भयदोल्बण-वाडवाग्नौ ।
रंगत्तरंग-शिखरस्थित-यानपात्रा-
स्त्रासं विहाय भवतः स्मरणाद्व्रजन्ति ॥४४॥

*Ambhonidhau kṣubhita-bhīṣaṇa-nakracakram
pāṭhīnapīṭha-bhayadolvaṇa-vāḍavāgnau.
Raṅgattaraṅga-śikharasthita-yānapātras-
trāsam vihāya bhavataḥ smaraṇādvrajanti.*

अन्वयार्थ - हे प्रभो! [अम्भोनिधौ] ऐसे समुद्र में जो [क्षुभित भीषण नक्रचक्रम् पाठीनपीठ] क्षोभ को प्राप्त हुए भयंकर मगरों और मछलियों (जलचरों) के समूह से युक्त हो, [भयदोल्बण वाडवाग्नौ] भय पैदा करने वाले और विकराल बड़वानल हों; [रंगत् तरंग शिखरस्थित यानपात्राः] जिसकी चञ्चल लहरों के अग्रभाग पर स्थित है जहाज जिनका (ऐसे मनुष्य) [भवतः] आपके [स्मरणात्] स्मरण से [त्रासं विहाय] डर छोड़कर [व्रजन्ति] गमन करते हैं।

O Lord! Those (men) who remember you (your name) sail through, without any fear, the rough sea pregnant with agitated and ferocious crocodiles and fishes, marked by frightful and colossal undersea fires, and whose vessels traverse on the crest of volatile tidal waves.

उद्धूत-भीषण-जलोदर-भारभुग्नाः
 शोच्यां दशामुपगताश्च्युत-जीविताशाः ।
 त्वत्पादपंकज-रजोऽमृत-दिग्धदेहा
 मर्त्या भवन्ति मकरध्वज-तुल्यरूपाः ॥४५॥

*Udbhūta-bhīṣaṇa-jalodara-bhārabhugnāḥ
 śocyām daśāmupagatāścyuta-jīvitāśāḥ.
 Tvatpādapaṅkaja-rajomṛata-digdhadehā
 martyā bhavanti makardhvaja-tulyarūpāḥ.*

अन्वयार्थ - हे प्रभो! [उद्धूत-भीषण-जलोदर-भारभुग्नाः] उत्पन्न हुए भीषण जलोदर-रोग के भार से झुके हुए, [शोच्याम् दशाम्] शोचनीय अवस्था को [उपगताः] प्राप्त और [च्युत जीविताशाः] छोड़ दी है जीवन की आशा जिन्होंने, ऐसे [मर्त्याः] मनुष्य [त्वत् पाद-पंकज रजोऽमृत दिग्धदेहाः] (जो) आपके चरण-कमलों की धूलि-रूप अमृत से (अपनी) देह को लिप्त करते हैं, [मकरध्वज तुल्यरूपाः] (वे) कामदेव के समान रूप वाले [भवन्ति] हो जाते हैं।

O Lord! The men whose bodies are bent low by the weight of the emergence of intractable disease called water-belly (ascites), who have reached the stage of utter despair, and who have lost all hope of survival, attain pleasing appearance like that of Kāmadeva (god of love) when they anoint their bodies with the nectar-like specks from your Lotus-Feet.

आचार्य मानतुङ्ग विरचित भक्तामर स्तोत्र

आपादकण्ठमुरुश्रृंखलवेष्टिताङ्गा
गाढं वृहन्निगडकोटिनिघृष्टजङ्घाः ।
त्वन्नाम-मन्त्रमनिशं मनुजाः स्मरन्तः
सद्यः स्वयं विगतबन्धभया भवन्ति ॥४६॥

*Āpādakaṇṭhamuruśraṅkhalaveṣṭitāṅgā
gāḍham vṛahannigaḍakoṭinighṛṣṭajāṅghāḥ.
Tvannāma-mantramaniśam manujāḥ smarantaḥ
sadyaḥ svayam vigatabandhabhayā bhavanti.*

अन्वयार्थ - हे प्रभो! [आपादकण्ठम्] पाँव से लेकर कण्ठ पर्यन्त [उरुश्रृंखलवेष्टित अङ्गाः] बड़ी साँकलों से जकड़ा हुआ है शरीर जिनका, और [गाढं] गाढ़ रूप से [वृहत्] बड़ी [निगडकोटिनिघृष्टजङ्घाः] बेड़ियों के अग्रभाग से घिस गई हैं जाँघें जिनकी, ऐसे [मनुजाः] मनुष्य [त्वन्नाम मन्त्रम्] आपके नाम-रूपी मन्त्र को [अनिशम्] निरन्तर [स्मरन्तः] स्मरण करते हुए [सद्यः] शीघ्र ही [स्वयम्] अपने आप [विगतबन्धभया] बन्धन के भय से रहित [भवन्ति] हो जाते हैं।

O Lord! The men whose bodies, from toe to neck, are manacled with long chains and whose legs and thighs are bruised severely because of friction with the tips of huge shackles, get quickly and automatically released from the fear of confinement when they contemplate incessantly on the mantra that comprises your name.

मत्तद्विपेन्द्र-मृगराज-दवानलाहि-
 संग्राम-वारिधि-महोदर-बन्धनोत्थम् ।
 तस्याशु नाशमुपयाति भयं भियेव
 यस्तावकं स्तवमिमं मतिमानधीते ॥४७॥

*Mattadvipendra-mṛgarāja-davānalāhi-
 saṁgrāma-vāridhi-mahodara-bandhanottham.
 Tasyāśu nāśamupayāti bhayam bhiyeva
 yastāvakam stavamimam matimānadhīte.*

अन्वयार्थ - हे प्रभो! [यः] जो [मतिमान्] बुद्धिमान् मनुष्य [तावकम्]
 आपके [इमम्] इस [स्तवम्] स्तोत्र को [अधीते] पढ़ता है, [तस्य]
 उसका [मत्तद्विपेन्द्र मृगराज दवानलाहि संग्राम वारिधि महोदर
 बन्धनोत्थम्] मत्त हाथी, सिंह, वनाग्नि, साँप, युद्ध, समुद्र, जलोदर और बन्धन
 आदि से उत्पन्न हुआ [भयम्] भय [भिया इव] मानो भयभीत होकर ही
 [आशु] शीघ्र [नाशम् उपयाति] विनाश को प्राप्त हो जाता है।

O Lord! The fear arising out of the causes like
 inebriated elephant, lion, forest conflagration, serpent,
 battle, ocean, water-belly (ascites) and confinement, of
 the wise man who reads this adoration of yours soon
 gets destroyed; as if the fear itself has got fearful.

आचार्य मानतुङ्ग विरचित भक्तामर स्तोत्र

स्तोत्रस्त्रजं तव जिनेन्द्र! गुणैर्निबद्धां
भक्त्या मया विविध-वर्ण-विचित्र-पुष्पाम् ।
धत्ते जनो य इह कण्ठगतामजस्त्रम्
तं मानतुङ्गमवशा समुपैति लक्ष्मीः ॥४८॥

*Stotrasrajam tava jinendra! guṇairnibaddhām
bhaktyā mayā vividha-varṇa-vicitra-puṣpām.
Dhatte jano ya iha kaṇṭhagatāmajasram
tam mānatuṅgamavaśā samupaiti lakṣmīḥ.*

अन्वयार्थ - [जिनेन्द्र!] हे जिनेन्द्रदेव! [इह] इस लोक में [यः जनः] जो मनुष्य [मया] मेरे द्वारा [भक्त्या] भक्तिपूर्वक [गुणैः] (आपके) गुणों से (माला पक्ष में - धागों से) [निबद्धाम्] रची गई (माला पक्ष में - गूँथी गई) [विविध वर्ण विचित्र पुष्पाम्] नाना अक्षर ही हैं विचित्र फूल जिसमें, ऐसी (माला पक्ष में - विविध रंगों वाले अनेक प्रकार के फूलों से सहित, ऐसी) [तव] आपकी [स्तोत्र-स्त्रजम्] स्तुति-रूप माला को [अजस्त्रम्] सदैव [कण्ठगताम् धत्ते] कण्ठस्थ करता है (माला पक्ष में - गले में धारण करता है), [तम्] उस [मानतुङ्गम्] सम्मान से उन्नत पुरुष (अथवा स्तोत्र के रचने वाले मानतुङ्ग आचार्य) को [लक्ष्मीः] लक्ष्मी (स्वर्ग, मोक्षादि की विभूति) [अवशा समुपैति] स्वतन्त्र होती हुई प्राप्त होती है।*

(जैसे गले में माला धारण करने वाले पुरुष को शोभा प्राप्त होती है, वैसे ही मानतुङ्ग आचार्य द्वारा रचित इस भक्तामर स्तोत्र को कण्ठस्थ करने वाले पुरुष को स्वर्ग, मोक्षादि की लक्ष्मी स्वयं ही प्राप्त होती है।)

* देखें, अनुवादक - अमृतलाल शास्त्री (1969), 'भक्तामर-स्तोत्रम्', पृ. 48.

Ācārya Mānatuṅga's Bhaktāmara Stotra

O Lord 'Jinendra'! This garland of your adoration has been made by me (Ācārya Mānatuṅga) with devotion, joining together the threads in form of your attributes, and variegated flowers of different colours in form of the letters used in the composition. The nobleman who adorns himself with this garland around his neck, or, in other words, learns this by heart, gets unconstrained magnificence in form of Lakṣmī (of the heaven and, ultimately, of liberation).

(As the man gets ornamented by wearing a garland around his neck, in the same way, the person who memorizes this *Bhaktāmara Stotra*, composed by Ācārya Mānatuṅga, gets unconstrained prosperity in form of the heaven and liberation.)

॥ इति श्रीमानतुङ्गाचार्यप्रणीतं भक्तामर स्तोत्रं समाप्तम् ॥

This concludes
Ācārya Mānatuṅga's Bhaktāmara Stotra.

* * *

आचार्य मानतुङ्ग विरचित भक्तामर स्तोत्र

Victory (Vijay) makes obeisance humble
at the Worshipful Feet of **Ācārya Mānatuṅga**
whose unparalleled composition **Bhaktāmara Stotra**
in adoration of Lord Ādinātha, the first *Tīrthaṅkara*, has
benefitted innumerable worthy souls in this world.

* * *

At the conclusion of this worthy endeavour I adore and
worship the Lotus-Feet of Lord Ādinātha, the first
Tīrthaṅkara, for continued propitiousness.

Ācārya Samantabhadra's Stutividyā:

स्नात स्वमलगम्भीरं जिनामितगुणार्णवम् ।

पूतश्रीमज्जगत्सारं जनायात क्षणाच्छिवम् ॥२॥

(श्री ऋषभ-जिन-स्तुति:)

हे भव्यजीवों! जिनेन्द्रदेव का अपरिमित गुणसमुद्र अत्यन्त निर्मल, गम्भीर,
पवित्र, श्रीसम्पन्न और जगत् का सारभूत है। तुम उसमें एकाग्रचित्त होकर
स्नान करो, उसके गुणों को पूर्णतया अपनाओ और (फलस्वरूप) शीघ्र ही
शिव (मोक्षपद) को प्राप्त करो।

O Worthy Souls! Lord Jinendra's boundless ocean of
qualities is extremely pristine, serene, auspicious,
prosperous and the quintessence of the world. Bathe in it
with due concentration, adopt its qualities in totality and (as
a result) attain soon the state of liberation.



REFERENCES AND GRATEFUL ACKNOWLEDGMENT

संदर्भ सूची एवं कृतज्ञता ज्ञापन

All that is contained in this book has been excerpted, adapted, or translated into English from a number of authentic Jaina texts. Due care has been taken to conserve the essence of the holy Scripture composed by the ancient preceptors (*pūrvācārya*).

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अ	<i>a</i>	घ	<i>gha</i>	प	<i>pa</i>
आ	<i>ā</i>	ङ	<i>ṅa</i>	फ	<i>pha</i>
इ	<i>i</i>	च	<i>ca</i>	ब	<i>ba</i>
ई	<i>ī</i>	छ	<i>cha</i>	भ	<i>bha</i>
उ	<i>u</i>	ज	<i>ja</i>	म	<i>ma</i>
ऊ	<i>ū</i>	झ	<i>jha</i>	य	<i>ya</i>
ए	<i>e</i>	ञ	<i>ña</i>	र	<i>ra</i>
ऐ	<i>ai</i>	ट	<i>ṭa</i>	ल	<i>la</i>
ओ	<i>o</i>	ठ	<i>ṭha</i>	व	<i>va</i>
औ	<i>au</i>	ड	<i>ḍa</i>	श	<i>śa</i>
ऋ	<i>ṛ</i>	ढ	<i>ḍha</i>	ष	<i>ṣa</i>
ऌ	<i>ḷ</i>	ण	<i>ṇa</i>	स	<i>sa</i>
अं	<i>ṁ</i>	त	<i>ta</i>	ह	<i>ha</i>
अः	<i>ḥ</i>	थ	<i>tha</i>	क्ष	<i>kṣa</i>
क	<i>ka</i>	द	<i>da</i>	त्र	<i>tra</i>
ख	<i>kha</i>	ध	<i>dha</i>	ज्ञ	<i>jña</i>
ग	<i>ga</i>	न	<i>na</i>	श्र	<i>śra</i>

**IAST: International Alphabet of Sanskrit Transliteration*

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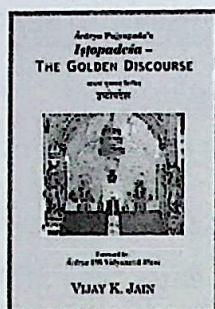
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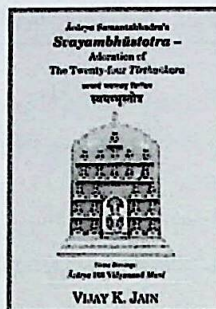
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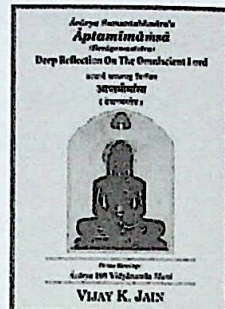
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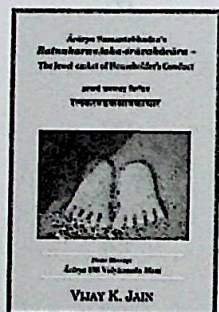
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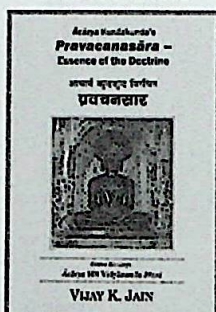
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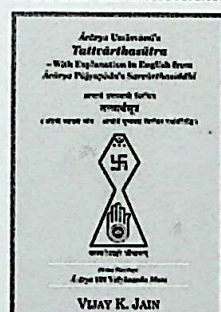
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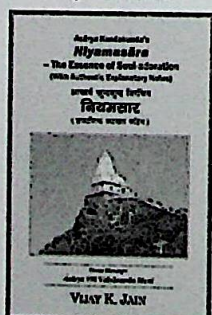
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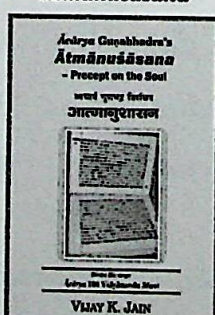
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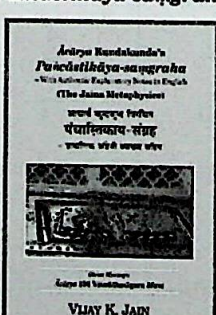
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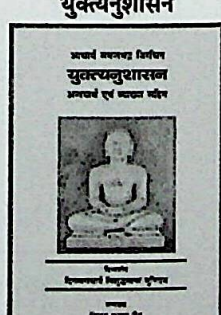
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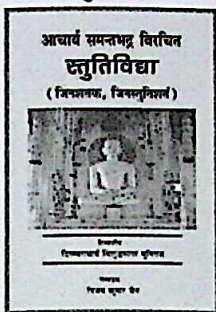
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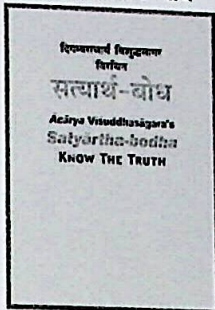
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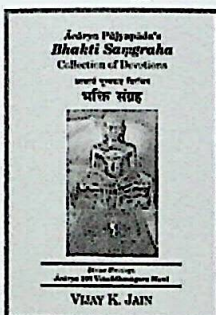
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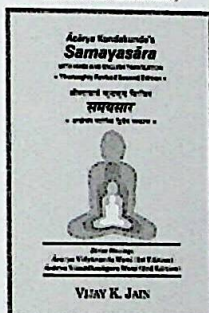
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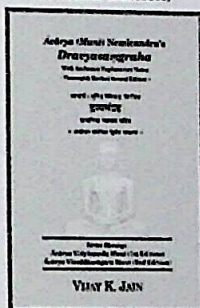
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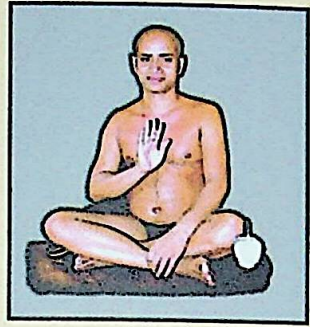


...भारत भूमि पर एक ऐसा समय आया जब चमत्कार को नमस्कार किया जाता था; तब आचार्यप्रवर मानतुङ्ग स्वामी ने भक्तामर स्तोत्र की दिव्य-भव्य रचना की। वसन्ततिलका छन्द में निबद्ध इस काव्य के पद-पद में भक्ति का मधुर-पयस पूरित कर दिया। एक-एक छन्द ही मन्त्र बन गया।

विश्व वाङ्मय में भक्तामर स्तोत्र एक ऐसा स्तोत्र है जिसके पढ़ने मात्र से लौकिक एवं पारमार्थिक (परमार्थभूत) कार्य की सिद्धि होने लगी। स्वयं दिगम्बराचार्य श्री मानतुङ्ग स्वामी ने जब भक्तामर स्तोत्र की रचना की तो जेल की कोठरी के 48 ताले स्वयमेव टूट गए। यह भक्तामर स्तोत्र की जीवन्त महिमा है। प्रत्येक भव्यवर भक्त को भक्तिपूर्वक भक्तामर स्तोत्र का पाठ करना चाहिए।

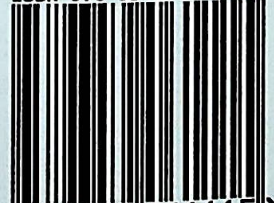
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